THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. IX.—NEW SERIES, No. 182.] LONDON: WEDNESDAY, MAY 9, 1849. [PRICE 6d.

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LONDON MISSIONARY SOCIETY.

THE following is the Arrangement of the Services at the FIFTY-FIFTH GENERAL MEETING of the LONDON MISSIONARY SOCIETY:—

THURSDAY, MAY 10.

MORNING.—The PUBLIC MEETING will be held at EXETER-HALL, STRAND. Chair to be taken precisely at Ten o'clock, by His Grace the DUKE of ARGYLL.

EVENING.—An Adjourned Meeting will be held in Finsbury Chapel, Blomfield-street. The Chair to be taken at 6 o'clock, by EDWARD BAINES, Esq., Leeds.

FRIDAY, MAY 11.

EVENING.—Poultry Chapel.—A Sermon will be preached to the Juvenile Friends of the Society by the Rev. JOHN HARRIS, D.D., of Cheshunt College. Service to commence at Half-past Six o'clock.

LORD'S-DAY, MAY 13.

Sermons will be preached, and collections made, at various places of worship in London and its vicinity.

MONDAY, MAY 14.

EVENING.—The Sacrament of the Lord's Supper will be administered at the following places of worship, to those Members and Friends of the Society who are *stated communicants*, and who produce Tickets from their respective Ministers; viz.—

Sion Chapel	Rev. GEORGE CLAYTON	to preside.
Craven Chapel	Rev. JAMES STRATTEN	"
Weigh-House Chapel	Rev. THOMAS BINNEY	"
Surrey Chapel	Rev. ARTHUR TIDMAN	"
Islington Chapel	Rev. ALEX. FLETCHER, D.D.	"
St. Thomas's-sq., Hackney	Rev. W. H. STOWELL, Rotherham	"
Stockwell Chapel	Rev. CALEB MORRIS	"
Kingsland Chapel (at 7 o'clock)	Rev. HENRY TOWNLEY	"
Tottenham Court-rd. Chapel	Rev. J. ALEXANDER, Norwich	"
Hanover Chapel, Peckham	Rev. JAMES HILL	"
Trevor Chapel, Chelsea	Rev. JAS. PARSONS, York	"
Greenwich Tabernacle	Rev. JOHN BURNET	"
Eccleston Chapel	Rev. GEORGE SMITH	"

Services to begin at SIX o'clock.

A Collection for the benefit of the Institution will be made at each of the places.

(By order of the Directors)
ARTHUR TIDMAN, JOS. JOHN FREEMAN, } Secretaries.

Mission-house, Blomfield-street, Finsbury, April 20th, 1849.

CASE OF THE REV. JAMES SHORE, M.A.

AT a MEETING of Mr. SHORE'S COMMITTEE, held at No. 3, EXETER HALL, on Wednesday, May 2, 1849,

Resolved:—

"That, although this committee entertains as strong an opinion as ever that the proceedings taken against the Rev. James Shore have been vexatious and oppressive, they consider that the whole circumstances of the case now render it desirable that the costs for which Mr. Shore has been condemned should be paid; and that effective measures should be immediately taken for that purpose."

The Secretaries of the committee earnestly request, that in compliance with the views of the above resolution, the friends of Mr. Shore will send their contributions to the Treasurer, the Hon. A. Kinnaird; the Sub-Treasurer, Mr. Charles Gilpin, Bishopsgate-street; the Secretaries; at the offices of the *Christian Times*, *Nonconformist*, *Patriot*, and *Banner*; Mr. Nisbet, Berners-street; Mr. Shaw, Southampton-row; Messrs. Partridge and Oakey, Paternoster-row; and at the following Bankers:—Messrs. Ransom and Co., 1, Pall Mall East; Messrs. Hankey, Fenchurch-street.

By order of the Committee,
EDWARD CRAIG, ROBERT AINSLIE, } Hon. Secs.

THE PEACE SOCIETY.

THE THIRTY-THIRD PUBLIC ANNIVERSARY of the PEACE SOCIETY will be held in FINSBURY CHAPEL, Moorfields, on TUESDAY EVENING, May 22d, 1849.

CHAS. HINDLEY, Esq., M.P.,

President of the Society, is expected to take the Chair, at Half-past Six o'clock.

N.B. Office, No. 19, New Broad-street, City.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,
For the Abolition of Slavery and the Slave-Trade throughout the World.

THE ANNUAL MEETING of this SOCIETY will take place in the HALL OF COMMERCE, Threadneedle-street, on MONDAY, 21st May, 1849.

G. W. ALEXANDER, Esq., the Treasurer of the Society, will preside.

The doors will be open at Six, and the Chair taken at half-past Six o'clock in the Evening precisely.

JOHN SCOBLE, Secretary.

The Rev. ALEXANDER CRUMMELL, a coloured Clergyman from the United States, ELIHU BURRITT, Esq., and other Ministers and Gentlemen, will take part in the proceedings.

Tickets for the reserved seats may be had at the Society's Office, 27, New Broad-street; Thomas Ward and Co., 27, Paternoster-row; Hatchard and Son, 187, Piccadilly; James Nisbet and Co., Berners-street; Joseph Sterry and Son, 156, High-street, Borough; and Charles Gilpin, 5, Bishopsgate-street Without.

VOLUNTARY SCHOOL ASSOCIATION.

AT the FIRST ANNUAL MEETING of this Society, held at the LONDON TAVERN, on FRIDAY, MAY 4th,

GEORGE WILLIAM ALEXANDER, Esq. (the Treasurer), in the Chair,

The Report having been read by the Secretary,

It was moved by JOSEPH STURGE, Esq., of Birmingham; seconded by APSLEY PELLATT, Esq., and resolved:—

"That the Report now read be adopted, printed, and circulated, under the direction of the Committee, and that the following gentlemen be the officers of the Society for the year ensuing, with power to add to their number":—

COMMITTEE.

Stafford Allen, Esq.	Charles Gilpin, Esq.
Rev. W. Bean.	Rev. John H. Hinton.
Rev. John Burnet.	Rev. John Jefferson.
John Brown, Esq.	Charles Jones, Esq.
R. S. Bendall, Esq.	Nathaniel Griffin, Esq.
Alfred T. Bowsor, Esq.	Edward Miall, Esq.
Richard Crossley, Esq.	Thomas Price, D.D.
William Collins, Esq.	Apsley Pellatt, Esq.
Rev. F. A. Cox, D.D., LL.D.	John Scoble, Esq.
Joseph Cooper, Esq.	Rev. David Thomas.
Benjamin Dixie, Esq.	W. H. Tyndal, Esq.
William Edwards, Esq.	H. R. Ellington, Esq.
Rev. William Forster.	John Harrison, Esq.
Rev. Samuel Green.	

TREASURER.

George W. Alexander, Esq, 40, Lombard-street.

HONORARY SECRETARIES.

Rev. Henry Richard, 10, Surrey-square.
Charles Theodore Jones, Cedar Lodge, Denmark-hill.
Joseph Barrett, Lyndhurst-road, Peckham.

Moved by the Rev. JOHN BURNET; seconded by the Rev. J. H. HINTON; supported by LAURENCE HEYWORTH, Esq., M.P., and resolved:—

"That this meeting cordially approves of the voluntary principle, as applied to education, and is most decidedly opposed to the aid offered by the State for educational purposes, inasmuch as such a course involves, either, on the one hand, the injustice of teaching, at the public expense, the religious sentiments of a portion only of the community; or, on the other, the application of the national resources to the dissemination, in schools, of those various and contradictory opinions which prevail in the United Kingdom, a course manifestly inconsistent with a regard to the obligations of truth."

Moved by EDWARD MIALL, Esq.; seconded by JOHN HARRISON, Esq., and resolved:—

"That this meeting is deeply impressed with the importance of providing for the youth of this country a good secular and religious education, and, believing that this great object can be best attained on the voluntary principle, by the union of Christians of various denominations, pledges itself to render all the aid in its power to the efforts of this Association."

Moved by JOHN SCOBLE, Esq.; seconded by J. W. GREEN, Esq., and resolved:—

"That this meeting feels it to be a duty to recommend to the Committee to afford, at the earliest possible period, such assistance as may be in its power to the cause of education in foreign countries, and especially in those colonies of Great Britain in which negro emancipation has taken place."

GEORGE WILLIAM ALEXANDER, Chairman.

Contributions to the Funds of this Association will be received by the Treasurer, Secretaries, or any member of the Committee.

LETTERS to be forwarded to the office, 26, New Broad-street, City.

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ANNUAL MEETING of the SUNDAY-SCHOOL UNION, THURSDAY, MAY 3rd, 1849.

GEORGE HITCHCOCK, Esq., in the Chair.

Moved by the Rev. E. Craig, of St. James's Chapel, Pentonville; and seconded by Rev. Thomas Boaz, of Calcutta—

"That the Report now read be received and printed, and that the following be the Officers and Committee for the ensuing year:—

PRESIDENT.
Right Honourable the Earl Roden, K.P.

TREASURER.
William Brodie Gurney, Esq.

SECRETARIES.

Messrs. William H. Watson,	Messrs. Robert Latter,
" Peter Jackson,	" William Groser.

COMMITTEE.

Henry Althans.	George C. Lewis.
Daniel Benham.	John Mann.
William Bugby.	J. A. Meen.
William Bugby, jun.	William J. Morrish.
George W. Burge.	Richard Mullens.
Robert N. Collins.	John H. Newman.
Francis Cuthbertson.	Charles Reed.
Joseph Davis.	John Shorman.
Joseph Eke.	John Stoneman.
William Gover.	William Turner.

With the Minute Secretary and Three Representatives from each of the four London Auxiliaries."

Moved by the Rev. J. Morison, D.D.; and seconded by the Rev. J. H. Hinton, A.M.:—

"That this meeting desires to acknowledge, with gratitude to Almighty God, the success which has attended the operations of the Union during the past year, and, under a deep conviction of the excellence of the principles on which it is founded, and its adaptation to promote the improvement and extension of Sunday-schools, recommends the Committee to carry out, as opportunity may be presented, the formation and consolidation of similar associations throughout every part of the United Kingdom."

Moved by the Rev. J. Beaumont, D.D.; and seconded by the Rev. W. Brock:—

"That this meeting hails with delight the growing interest taken by the Churches in the progress and efficiency of Sunday-schools,—and, sensible of the great importance of cultivating such a feeling, recommends Sunday-school teachers throughout the kingdom to take into their serious and prayerful consideration, the means by which that interest may be increased and strengthened, and made most productive of permanent good."

Moved by the Rev. J. H. Price, of Woodham Ferris; and seconded by Mr. W. H. Watson:—

"That the cordial thanks of this meeting be presented to George Hitchcock, Esq., for his kindness in consenting to preside on this occasion, and for his able conduct in the chair."

W. H. WATSON, P. JACKSON, R. LATTER, W. GROSER, } Secretaries.

The Committee are putting forth extraordinary efforts to improve and extend the London Schools as well as those in the provinces. They have obtained satisfactory proofs that One Hundred Thousand Children, in the Metropolis alone, attend no Sunday-school, and yet are the proper objects for the exercise of its gracious and saving influences. Pecuniary assistance is greatly needed to carry forward this sacred enterprise, and will be most thankfully received at 60, Paternoster-row, London.

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Mahogany bedsteads, with cornices or poles, sacking or lath bottoms, polished	4	0	0	..	4	15	0
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HALSE'S LETTERS on MEDICAL GALVANISM.

LETTER VII.

HALSE'S PORTABLE GALVANIC APPARATUS.—TO THE MEDICAL PROFESSION.—Gentlemen,—I concluded my last letter to you by stating "that, if you employ galvanism at all in your practice, you are bound, both in duty to yourselves and to your patients, to use the apparatus in the perfect form." In that letter, I pointed out to you some of the differences between my apparatus and those small machines sold for three or four guineas each. I will now point out to you other things in which they differ. As medical men, I take it for granted that you are convinced of the fact, that unless quantity of fluid travels through the body of the patient as well as the shock, galvanism does no good; and also that it is possible to send tremendous shocks through the body of the patient, whilst the quantity of fluid is so trifling, that you cannot detect it with the most delicate galvanometer. Now, the body of the patient is an imperfect conductor, and experience shows us, that in order to force any quantity of fluid through the body, there must be a series of plates, and that they must be combined with each other in a peculiar manner, and that by this arrangement, the battery of a series of plates is capable of producing effects which a single pair of plates, although containing ten times as much metal as the whole put together, cannot produce. You, who know anything of galvanism, know this to be the fact; therefore, when you hear any person say that he can produce the same effects with a single pair of plates as you can with twelve pair, merely tell him he makes a great mistake; you need not use a harsher term. There is no better test of quantity of fluid than the magnetization of iron; but even this is no proof of a battery being capable of sending a quantity of fluid through the body of a patient, for although, travelling through a perfect conductor, it shows quantity, it does not do so when travelling through an imperfect conductor, such as the human body is The following scene between myself and a young mechanic, who brought for my inspection an apparatus with a water-regulator, soliciting my orders, will explain the thing more clearly. He took from his handkerchief a beautifully finished electro-magnetic apparatus, calling it an "electro-galvanic apparatus," and after explaining various parts of it to me, concluded by stating, that it was entirely his own invention. I could not help smiling at the man's audacity, for three arrangements in it were of my invention, and another the invention of a clergyman. However, I allowed him to proceed, until he at last came to his great invention, as he called it, which was the method of regulating the strength of the shock by means of a tube of water. I told him, it was a very pretty contrivance; but, unfortunately, it so interfered with the quantity of fluid as to render the apparatus useless. He either could not or would not understand this, "for," said he, "the more powerful the shock is, the greater is the quantity of the fluid." "Well," said I, "if I cannot convince you one way, I may perhaps another. You admit that it requires quantity of fluid to magnetize iron; here is a bar of iron with some wire coiled round it; magnetize it." I saw by his hesitating manner that he was convinced he could not do it. He tried and failed. I now made him try the same experiment with my apparatus. The iron was immediately converted into a powerful magnet. I next desired him to try the effects of his apparatus upon the galvanometer. He did so. The needle remained immovable. On trying the same experiment with mine, the needle was instantly deflected east and west. The way to make this experiment fairly, is as follows:—Join the handle which is connected with one of the screws of the coil, to one of the screws of the galvanometer; hold the other handle in your hand, whilst, with the other hand, you touch the other screw of the galvanometer. If any quantity of fluid circulates through the body, the needle of the galvanometer will immediately be deflected east and west, but not otherwise: If any one tells you he can do this with a single pair of plates, and attempts to prove it, be particular that he uses the same wires, which are to be united to the body of the patient, and that the piston of the water-regulator be not pushed down to the bottom of the glass tube, for, although this does not much matter, the experiment may as well be made fairly, as in galvanizing a patient, the piston would be but half way down the tube. The young mechanic left me, acknowledging his ignorance of the principles of medical galvanism, declaring that he would never rest until he had discovered a method of regulating the intensity, without at all interfering with the quantity of fluid. "Then," said I, "you will have discovered that which I have been using for the last ten years." Another great advantage in my apparatus is, that instead of using one of acid to seven of water, one of acid to forty of water is quite strong enough. Price ten guineas.

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Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. IX.—NEW SERIES, No. 182.] LONDON: WEDNESDAY, MAY 9, 1849. [PRICE 6d.

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ECCLESIASTICAL AFFAIRS.

GUIZOT ON WILLINGHOOD.

"Is Saul also among the prophets?" Is Guizot, once the prime minister of a system of government which would have drilled a whole nation into perfect puppetism, become an eulogist of the voluntary principle? "Sweet are the uses of adversity." Exiled from his country, a guest in a strange land, with eyes and heart purged from the blinding, deadening influence of power, once more the listening and docile pupil of philosophy, and possessed of both inducements and leisure to reflect, this man steps forth to rebuke the commonplace axioms of our leading British statesmen, and by a few timely words, full of truth and wisdom, to vindicate what he beautifully calls "liberty in charity," from the supercilious sneers of those who affect to distrust it. We have no great respect for M. Guizot—a vast intellect made the bondslave of personal ambition, cannot win our homage, nor attract our sympathy. But we accept his testimony on this subject as valuable. His political life, his *doctrinnaire* sentiments, his pride of country, his future hopes, concur in guaranteeing the impartiality of his judgment, and the force of his convictions, when the superiority of the voluntary principle is his theme. He is, perhaps, one of the best, and least-to-be-suspected witnesses that can be called into court on such a point—and we gladly avail ourselves of whatever his reputation for Conservatism can give us, in confirmation of truths we have been labouring to disseminate.

Amongst the various May meetings, an anniversary festival in support of the Hospital for Consumption, at Brompton, holds a place. On Wednesday last the usual dinner came off at the Albion tavern, Mr. Disraeli in the chair. About the same hour when in Finsbury Chapel several speakers were advocating before a crowded and enthusiastic audience, "liberty in religion," M. Guizot, at the opposite end of the metropolis, was dilating, before an aristocratic and fashionable assembly, upon the peculiar virtue and recommendations of "liberty in charity." The *Times* of the following morning reports his speech, and we take the freedom of quoting and commenting upon it. After a well-turned apology for his "bad English," and "worse pronunciation," and a touching reference to the vicinity of his adopted home to the Hospital for Consumption, he proceeds,

"Everything that happens in that house, within and without, strikes my ear, and moves my heart; and, what is still more striking and moving, I cannot lift up my eyes without reading on the walls of that house, as on the walls of almost every such institution of London and England—'*Supported by voluntary contributions.*'"

The company, we are told, greeted this sentence with loud cheers. We wonder whether the Rev. Robert Montgomery, who was a speaker and a listener on that occasion, joined in the applause. We wonder whether, if he did, his mind reverted, at the moment, to the contrast exhibited by most of the churches in which he and his brethren are proud to minister. If edifices consecrated to purposes of charity—in which bodily diseases are met and overcome by appropriate remedies, and skill and science do their utmost to fight off death, or, failing in that, to soothe the affliction of the sufferers, and smooth the pillow of the dying—if these buildings, and the whole staff of officers who serve in them, are maintained by voluntary contributions, and if honest pride is felt in reminding every passer by of the fact—surely, the churches in which the gospel of love is professedly preached, and the men who proclaim it, with a view to the highest spiritual ends, might be honoured by a like distinction. But no! The more sacred the object, the more gross are the means of arriving at it—and whilst Guizot points to our philanthropic institutions as graced by the inscription, "supported by voluntary contributions," Lord John Russell pleads for the continuance of compulsory taxation to sustain the edifices and furniture of the churches, on the ground that the employment of the tax-gatherer in this matter is "a homage to religion."

We resume our quotation:—

"Gentlemen, this is not the general practice on the continent; and, if I am not mistaken, it was not the practice of ancient times in your own country. Your forefathers did feel, as you feel yourselves, a deep sympathy for all the suffering and miseries of mankind, and they did wish, and did undertake, as you do wish and do undertake, to relieve them. They tried to provide at once, and in the first day, for the future life of such institutions. They did endow them in the first day with separate and permanent revenues—they did believe this would be separate and safe—they did believe that those revenues would be sufficient—they did confide in the stability of all things around them, and the perpetual efficiency of their own good-will. That was a noble and benevolent feeling; but, allow me to say, it was a too proud, and not well-enlightened feeling [loud cheers.."

Aye, aye! Gentlemen, cheer—cheer lustily, for the sentiment is worthy of it. But if true of charity, is it not more abundantly and emphatically true of religion, the mother of charity? Our forefathers gave too proudly—but then, they had not our light. What, then, shall be said of our episcopal legislators, who uniformly refuse to consecrate a church until it has been permanently endowed? They demand fixed and perpetual revenues, not in the pride of their charitable munificence, but in utter distrust of the religion which they preach. Their worldly wisdom is even behind the "not well-enlightened feeling" of our forefathers. They will have everything "set down i' th' bond." That which Guizot condemns as savouring of infirmities and imperfections, they laud as a far-seeing piety, and imitate in all respects but personal self-sacrifice. With them, the voluntary principle is a thing of nought—capricious, untrustworthy, despicable—and without a "sure provision for the clergy," they intimate that Christianity would lose its footing, and infidelity, leagued with immorality, would trample God's word in the dust. Let them listen to M. Guizot, on all other matters a high authority with their class:—

"Experience—a dearly-bought experience—has taught us all this truth now. The voluntary principle has replaced, almost everywhere, the permanent and perpetual revenue. You confide in the good-will of men, as your forefathers confided in the stability of things. And now every generation—and I ought almost to say every man—becomes anew every year the founder of all the public institutions of sympathy and charity in England [continued cheering]."

Yes! but not of religion. There was, perhaps, not one of M. Guizot's audience, who would acquiesce in the above sentence, in relation to the chief institution of England—the Church. In that which has to conciliate goodwill before its spiritual purpose can be achieved, no confidence is either felt or encouraged in the goodwill of men. All "experience" in this direction has been thrown away—and, like "pearls before swine," has served only, when alluded to, to provoke a burst of malignant vituperation. Our rulers, comprehending the bishops and clergy, protest against the folly of trusting that to the willinghood of disciples which our forefathers based upon the stability of things. They have no faith in laying anew every year the foundations of the institution, divine although they profess to believe it, over whose interests they undertake to watch. The gospel, according to their interpretation, cannot safely be put upon the same high level, in regard to the method of its support, as a hospital for the cure of consumption—and so long as permanent revenues are secured, it is nothing to them that generation after generation are defrauded of their right and opportunity to "found anew every year," the most glorious and godlike of all institutions. They say that the voluntary principle is fickle. What says M. Guizot?

"And that sympathy never fails. The life of this institution has never been shortened, never endangered, by so precarious a condition. That is the wonderful result of a charity as enlightened as it is fervent; that is one of the most striking and miraculous evidences of the moral and public character of your country. Especially in our day, amidst those terrible storms by which the whole civilized world is now shaken, and which tend everywhere to irritate and rouse the poor against the rich, the suffering against the prospering part of mankind, it is more than ever important to adhere firmly to so excellent a practice. I trust that the voluntary principle, that is, liberty in charity, will continue to display its immense power for doing good under the security given to it by the support of a solid Government, in the glorious sympathy for all the miseries—for all the moral and material wants of mankind, and in firmness against all the bad passions and all the follies of mankind [cheers]."

Here we close our quotations, and, with a single remark, will close also our observations upon them. Could there, we ask, be a single one of the two hundred gentlemen who sat down to the dinner after which this speech was uttered, and who heartily cheered the speaker, as sharing his sentiments—could there be one who would have failed to see that what was so eloquently and truly spoken of "charity," was still more directly applicable to "religion," but for the perverting influence exerted upon the understanding and the heart by the fact that the Church is a political institution, of vast wealth, of great power, and eminently serviceable as a support of aristocratic rule? We believe not. The truths enounced by M. Guizot, if worth acceptation at all, are worth acceptation in all their fulness of meaning. To be suitably honoured, they must be consistently applied. And applied they will be ere long by all disinterested and intelligent men. A compulsory Church cannot stand many years side by side with philanthropic institutions of every variety "supported by voluntary contributions." The exception becomes too glaring for the eye of common sense, to say nothing whatever of Christian feeling. M. Guizot expresses nothing more than the sentiment of the age—and, whenever the generation living in this age can find a mode of articulating its inmost meaning, it will demand that as in charity, so in religion, confidence shall be placed not in permanent revenues, but in ever-renewing good-will.

MUCH ADO ABOUT NOTHING.

THE House of Commons has had a long and twice-adjourned debate—not yet concluded—on the question whether law ought to sanction the marriage of a widower with his deceased wife's sister. The relation of the matter to law in this country may be stated in few words. The ecclesiastical canons forbid such marriages—but until lately, the civil courts held them valid, unless set aside by a suit in an Ecclesiastical Court. A nobleman, however, having married his former wife's sister, and considerable property being suspended upon the legal recognition of the match, Lord Lyndhurst brought in an *ex post facto* bill, declaring all such marriages as had been contracted up to that date legal, and all such entered upon after it, invalid. Mr. Stuart Wortley now brings in a bill, possibly with a similar motive, to sanction in this country a conjugal alliance which is generally allowed in other parts of Christendom, whereupon ensues a discussion of prodigious learning. The House of Commons has become quite theological. Two or three features of the debate are interesting as well as curious. The first is, the appeal in this matter by all parties to the authority of Scripture. The second is, an attempt to deduce a rule of life from the Levitical code which has been abrogated, and to deduce it, not from direct precept, but from in-

ference. What would some of the landowners say about the existing force of the Mosaic law of gleaning? The third is the pith of the whole matter. The Church has pronounced against such marriages, and it would be an awkward thing to exhibit the State as expressly allowing what the Church as expressly denounces. As we have no concern in upholding the Church's authority, and believe the Scripture to give no sign on the subject, and as, in addition, we discern a propriety in such second marriages, and no material inconvenience, we hope ecclesiastical dogmatism may for once be silenced. This will put another *ring* in the nose of Leviathan.

CLERICAL OPPOSITION AND DISLIKE TO CATHOLIC EFFORTS FOR THE MORAL AND SOCIAL ELEVATION OF THE LOWEST CLASSES OF THE COMMUNITY.

At the Annual Meeting of the friends and supporters of the Plumptre Court Ragged School, held on Tuesday evening, in the Inquest Room, Holborn another of the almost daily-occurring instances of priestly dislike to the noble and catholic efforts now being made for the reformation of those that are 'outcasts' of society, by men of all sects and parties, united in the common bond of love to the Lord Jesus, and compassion for those who are "ignorant and out of the way," was painfully exhibited. The case to which we allude was this:—The Rev. Mr. Robinson, rector of the parish, has not, it appears, given any countenance to the efforts of those pious and benevolent individuals who have established, supported, and carried on, a Ragged School for the special benefit of the most neglected class in his parish, on the ground that such an institution favoured that fearful monster, Dissent! Having heard at Teignmouth, where he is now staying, that the annual meeting of this Ragged School was to take place in the Inquest Room, and that the Lord Mayor of London was to preside, he immediately despatched a letter "inhibitory," to his lordship, of which the following is a copy:—

"Teignmouth, Devon, April 28, 1849.

"My Lord,—I have been informed that your lordship has consented to preside at a meeting in the Inquest Room of St. Andrews, Holborn, on Tuesday next, which meeting is under the superintendence, and for the purposes, of a society called the London City Mission. I think it right, very respectfully, to point out to your lordship that—without the most remote idea of anything like dictation, or unnecessary interference—this meeting is proposed without the consent or sanction of myself, as rector of the parish, or of the churchwardens, and that it can only take place under my strong and decided protest, and most offensively to my feelings, and the feelings of my respected curates. The objection will be sufficiently explained by the fact, that I have the written opinion of the Lord Bishop of London, that the operations of the London City Mission have a tendency to encourage dissent, and impede the exertions of the parochial clergy. I have thought it right to put your lordship in possession of the state of the case, and, apologizing for troubling you, beg to remain,

"Yours, &c.,

"J. T. Robinson."

"Sir J. Duke, Lord Mayor, &c."

The reading of this letter was received with hisses, and much indignation was evinced by the meeting at large, at this unprovoked and unchristian opposition to the benevolent efforts of the promoters of this useful institution.

His lordship, on the receipt of the letter, felt that it was a delicate matter for him to appear as coming forward in opposition to the reverend gentleman; accordingly he intimated such feeling to the proper parties. No sooner, however, was the intimation made, than a requisition, signed by the Churchwardens, and other respectable parishioners, was forwarded to his lordship, entreating him to persevere in his original intention of presiding at the meeting. This at once dispelled every doubt, and satisfied those scruples which Mr. Robinson's letter had suggested to the mind of his lordship; he therefore resolved on giving the anniversary meeting of this school the aid of his official dignity, hearty co-operation, and pecuniary support. The meeting was addressed by Lord Ashley, D. W. Wire, Esq., Rev. Mr. Whitmore, Rev. John Robinson, Rev. J. Branch, J. Payne, Esq., Rev. Mr. Cohen, and by Mr. Butler; and it is but right to say that while they advocated the claims of Ragged Schools upon the benevolence and self-interest of the community at large, most of them warmly repelled the charge of sectarianism preferred by the Rector and his Diocesan against that noble institution—the London City Mission. Every antagonist allusion to the above letter was received by the meeting with rapturous applause, so that it appears the Rev. J. T. Robinson, Rector of the parish of St. Andrews, Holborn, has, by his unbecoming interference, and want of sympathy with the exertions of those who are labouring for the conversion of the worst of his parishioners, forfeited much of the respect which he might have obtained for himself had his conduct been more in accordance with the spirit of that Christianity which it is his duty to dissemin at by every means which the circumstances of the age, and the condition of society, may put within his power.

At Last!—Legal measures have been taken by the Bishop of Oxford against the Rev. Mr. Allies; and we are informed that they will be prosecuted with all the vigour of which circumstances will admit.—*Record.*

CASE OF MR. SHORE.

The Question of Costs.—From an advertisement given elsewhere, it will be seen that Mr. Shore's London committee have determined to pay his costs, In reference to this subject the *Times*, of Monday, contains (as an advertisement) the following letter:—

To the Editor of the Times.

Sir,—In your paper of this morning you have inserted an extract from the *Patriot* newspaper, in which, after stating that Mr. Shore's committee had decided on paying the costs for which he is imprisoned, the writer says:—"We have not heard by what majority this important resolution was adopted, nor what steps may have been taken, or are contemplated by the dissentient minority."

As the individual who proposed the course in question, I beg to state that the attendance at the committee was large; that the majority included all present but (I think) two; that even they did not vote against it, and that, as far as I know, nothing is contemplated by them but cordially uniting with their brethren to carry out the purpose of the committee.

For myself, I have always considered that Mr. Shore's costs would have to be paid, and have always said so. If, after his liberation, he is again imprisoned for resuming his ministry, that will be a purely ecclesiastical act. It will be a new question, and will particularly address itself to those "church unions," the members of which are anxious for the restoration of the "corrective discipline of the church."

My object in writing this note is to recall attention to the appeal of the committee for the money requisite to the fulfilment of their purpose. As one particularly interested in the matter, I thus personally appeal to those who may agree with me in opinion as to the payment of Mr. Shore's costs, and beg to say that I shall be happy to be made the medium of conveying their donations to the committee.

8, Saville-row, Walworth, May 5. T. Binney.

The Glasgow Petition.—We learn from the *Glasgow Post* that Bailie David Smith, who presided at the recent meeting of the citizens of that city, convened to petition Parliament in favour of Mr. Shore, has received letters from the Marquis of Breadalbane and Mr. Hastie, M.P. for the city, promising to support the prayer of the petition; and from Lord John Russell and the Bishop of Exeter, acknowledging receipt of the resolutions of the meeting. The Bishop's letter is worthy of publication, and is subjoined:—

London, 24th April, 1849.

Sir,—On my arrival in London, yesterday evening, I found your letter of the 16th inst., enclosing resolutions of a meeting at which you presided.

Of these resolutions I have only to say, that I have no doubt, that before this time, those who passed them, have discovered that it is not very wise for any men to meddle in the concerns of a church with which they are not in communion.

I have the honour to be, Sir,

Your obedient servant,

David Smith, Esq. H. Exeter.

The Wesleyans and Mr. Shore.—In the whirlwind which has recently been sweeping over the land, in reference to the Rev. James Shore, the region of Methodism has been still as the grave! In vain have endeavours been made to stir up the public spirit of the leaders of that body. Dr. Bunting, and his son, the Rev. William Bunting, were both put upon the Shore committee, and, as we are informed, summoned, from time to time, to meet the rest of the members; but there was no appearance and no reply. No! For the leaders of the Methodist Conference, Mr. Shore may spend his days in his cell, and there breathe his last, and have his body thence borne to its last earthly resting-place! No dog, if the Divan could help it, was even permitted to bark within the realms of Methodism, although there were, here and there, several noble-minded men, whom no authority could silence, and who, with the spirit of true Englishmen, lifted up their voice against Ecclesiastical oppression and persecution.—*British Banner.*

Imprisonment of the Rev. James Shore.—We wish our right reverend and respected diocesan could look in upon his humble brother, and see how patiently he endures his incarceration. It would do the heart of the holy prelate good. He would be alive with holy zeal, to see such a devout manifestation of the great blessings of Christian resignation to the will of Heaven, as interpreted by Bishop Phillpotts and his familiar spirit, Sir Herbert Fust. Mr. Shore's health continues surprisingly good, all things considered, as the rev. gentleman has been for years subject to a liver complaint, which has from time to time interfered with his ministerial labours. —*Western Times.*

The Hon. and Rev. Baptist Noel preached at the Weigh-house Chapel on Sunday morning, and was present at the communion, at which Mr. Binney presided. It happened, singularly enough, that Mr. Binney had to make the announcement that, in consequence of the prohibition of Mr. Noel's late Diocesan, the sermon intended to be preached at the Episcopal Chapel, Gray's-inn-lane, on Monday, could not be delivered. Whose feelings, as our readers think, were most to be envied on that Sunday, Mr. Noel's or Mr. Mortimer's?

A Parish Church in Scotland.—A few months ago (writes a correspondent) I had occasion to reside for some time in a remote parish in the north of Scotland, and happened, on one occasion, to pay a visit to the parish church. It stood in a lonely situation, and wore an appearance of extreme dejection. Having easily surmounted the dilapidated wall that surrounded the churchyard, I opened the door of the building, the lock of which offered no resistance. The interior bore the most melancholy appearance of crumbling and dusty neglect. The seats, with one or two exceptions, appeared, from the thick veil of dust that covered them, to possess an unmolested sinecure, except in one part, where the birds, which found entrance at several broken windows, had literally covered them with their excrement; whilst scattered here and there, amongst the mould in the passages and under the seats, lay various human skulls, some totally exposed, and others only partly so, in pavement fashion, together with a number of human bones, large and small, which either protruded from the loose dry soil, or could be disclosed at pleasure by the foot. The appearance was altogether of the most hideous and revolting character; and that, too, in Scotland, in connexion with a body professing to be the real genuine church of Christ. These, however, are facts which can be attested, and as such require but little comment. It must be added, moreover, that, together with a considerable salary, there is attached to this parish, if not the best, at least one of the best, glebes in Scotland. The number attending the church, I was credibly informed, rarely exceeds from six to eight, and report says, and I believe with truth, that the preacher and the audience are frequently synonymous terms.

A Secession from Rome.—The Rev. Pierre Connelly, chaplain to the Earl of Shrewsbury, who was last year sent on a mission to the Pope, has renounced the Romish faith.—*Hereford Journal.*

More Romanism in the Diocese of Exeter.—The following is a verbatim copy of a notice suspended at this time in St. John's Chapel, Torquay, the place where the Bishop of Exeter ordinarily worships and preaches:—"There is wanting for the church,—A new altar; a cover for the same; a small oak eagle for the Bible. An opportunity is now given to all persons desirous of making an acceptable offering for the house of God. These offerings can be given, either as a thank-offering to God, for benefits already received; *or to ask a favour from Him!* or to satisfy any one's private devotions; or for the honour of God only.

Church Reform.—A meeting has been held of laymen favourable to Church reform, in the house of the Earl of Gainsborough, brother of Mr. Baptist Noel. I cannot give you the names of all who were present, but the meeting broke up very inauspiciously. —*Correspondent of North of Scotland Gazette.*

The Sterling Club.—It appears that it is not the Bishop of Oxford, but another dignitary of the Church, who has withdrawn his name from the above club, in consequence of the opinions of the founder having become known and commented upon by the public press. His lordship, as it is now stated by the *Record*, moved a resolution at a late meeting of the club, for a change of its name, but was unsuccessful.

The Bishop of London and the London Missionary Society.—The Bishop of London has followed up his blow at the Wesleyan Missionary Society with a similar one at the London Missionary Society. We understand that, in a correspondence with the Rev. Thomas Mortimer, in whose chapel the claims of the latter institution were to have been the subject of clerical advocacy, his lordship complained, that, after what had taken place relative to the Wesleyan Missionary Society, he should have had the vexation and annoyance of learning that Mr. Mortimer had lent his chapel for an appeal on behalf of another Dissenting Society, with respect to which he (Mr. Mortimer) could not plead those personal reminiscences which he had urged in extenuation of his liberality in the former case. With much deference, but yet with much fidelity to his own convictions, Mr. Mortimer is understood to have replied, that he had higher reasons than personal ones for countenancing a society which could count John Williams among its martyrs, and to have respectfully but solemnly referred his Diocesan to the Shepherd and Bishop of souls, of whom it is recorded, that he prayed, not for his immediate followers alone, but for all those who should believe in Him through their word. Further we are not able to trace the steps of this curious negotiation; but we are informed, that the matter ended in the issue of a second Prohibition.—*Patriot.*—[In reference to this subject a letter will be found in our correspondence.]

Seizure for Church-rates in Leamington.—On Saturday last, May 5th, the usually quiet and aristocratic town of royal Leamington was thrown into a state of excitement by the announcement, that at three o'clock, p.m., there would be a sale at the Town Hall, of goods seized for Church-rates, which had been taken by force from two respectable tradesmen—Mr. James Smeeton, wholesale grocer, and Mr. John Puttick, draper and mercer. No small degree of amusement was created by the crier announcing round the town the following bill:—"Oh yes! oh yes! oh yes! This is to give notice, that a table and some cheese, seized for Church-rates, will be sold this afternoon, by W. Russell, at the Town Hall, at three o'clock. *All good Churchmen are particularly requested to attend.*" By the time appointed, a large number of persons were present, principally respectable tradesmen; and when the auctioneer, W. Russell, appeared, he was greeted with rounds of groans, which continued at intervals during the whole of the proceedings. This, mingled with the jeers, questions, and remarks made during the sale, would prevent any *respectable* man from undertaking such a disreputable *job*. After the sale, on the auctioneer retiring, he was again assailed by a still louder volley of groans, and thus made his exit, when the Rev. H. Batchelor addressed the audience in a powerful speech, showing the iniquity of such a system of plunder, and said it was only driving another nail into the coffin, and weaving another web in the pall, of the State Church. Thus ended this disgraceful proceeding in the 19th century.

THE ANTI-STATE-CHURCH MOVEMENT.

MEETING OF THE COUNCIL.

In our last we gave a report of the principal portion of the sitting of the Council, which was completed in our second edition of Thursday last. As, however, in all probability, very few of our subscribers may have seen it, we repeat it in our current number.

The subject under discussion where our report breaks off was the following resolution, moved by Mr. Miall:—

That, looking to the rapid growth of opinion in favour of the separation of the Church from the State, and the tendency of events still further to influence the public mind, this Council is of opinion that the period has arrived when the subject should be pressed upon the attention of the Legislature; it, therefore, requests the Executive Committee, in its future proceedings, to adopt such measures as it may deem desirable for promoting the presentation of petitions to the House of Commons.

Dr. Cox feared that neither the public nor the Dissenting body were really prepared for this movement: and much harm would be done by moving prematurely. There were individuals of station and influence seceding from the Establishment, on the Anti-state-church principle, and some Dissenting friends, also, held in high estimation; but they were still in a transition state. Both of these parties, it was to be apprehended, would be turned back by even an apparent departure from the cautious policy hitherto pursued by the Association.

Mr. Norris said, that if Bristol might be taken as an illustration of the state of public and Dissenting feeling, the time was fully come for this step. One of the largest meetings ever held in that city had assembled lately, on the case of Mr. Shore, and adopted a petition for the separation of Church and State.

Mr. Cross, of Bristol, added, that the meeting in question was called for the express purpose of so petitioning—and that, too, by parties who had lately joined the Association.

Mr. Stowe, of Woodbridge, stated, in support of the motion, that a young man in that town had taken round one of the Peace Society's petitions, and had obtained, not only numerous signatures, but also subscriptions, to the amount of £5. It was more than probable that the mode now proposed would prove as beneficial to the society in a pecuniary as in a moral point of view.

Mr. Groser submitted whether it were not unwise to depart from a policy which had hitherto proved so successful.

Mr. E. S. Pryce, of Gravesend, asked whether any steps had been taken to ascertain the opinion of those members of Parliament by whom they were usually represented, as Nonconformists. He had understood that some of them were ready to take up the general principle, in preference to the narrower question of church-rates. He did not expect to receive much strength from the churches; but he did hope that if the religious view of the question were constantly and rightly exhibited, good men of various denominations would come forth to their support.

Mr. Waddington believed that in that, as in all cases, honesty was the best policy. They meant to obtain the separation; why not at once tell Parliament so? There was nothing so extreme as truth.

Mr. Forster thought that these petitions would tell with amazing effect. The English mind was eminently practical, and would readily employ a practical mode of expressing its sentiments. If the thing were managed properly, it would more than pay its own expenses.

Mr. Hinton thought that the proposed policy was eminently practical, and would be felt as such, both by friends and opponents. But he thought, too, that its adoption had not been sufficiently considered. As there was to be an adjournment of the Council, why not let the matter stand over till then? He was glad to hear Mr. Miall say, that the state of the public mind would justify this step, for he had better means of knowing than any one else; but, for his own part, he should not have thought it. The House of Commons was becoming more and more indifferent to the prayers of the people. Like Leviathan, it laughed at petitions, whether multitudinous or monster. It would also, he feared, lead to a division of opinion and action among their friends, and interrupt the perfect harmony now existing.

Mr. Thwaites supported the motion.

The Rev. J. Stock, of Salendine Nook, Huddersfield, said, that while he had no objection to manifest a good deal of tenderness for those who were weak and timid, he thought it right also to consider the vigorous and earnest, and not to discourage them by continuing always in the same attitude. Had it not been understood all along that they were working with an eye to political action? [hear.] Gentlemen must not judge of the public sentiment from its manifestations in their own localities; but he could answer for it, that Yorkshire and the manufacturing districts were perfectly ripe for petitioning, and even wondered that it had not been earlier proposed. At the West Riding election, they would rather have had the chairman, or the editor of the *Nonconformist*, than Sir Culling Eardley; and even had he been out and out, the result would have been different. He (Mr. Stock) hoped that great care would be taken in the selection of gentlemen to advocate this movement in the House; for nothing could be more annoying than the professions put forth by certain parties there, to represent the Dissenting community. If such men could not now be found, it would even be better to delay petitioning till they could be obtained.

Dr. Price felt the force of the last remark, but did not despair of fitting men presenting themselves. Within the last few days, a prominent member of the House called upon him, and requested an hour's conversation. He admitted that the voluntary question was one of the most important and urgent of the present time, and expressed his desire to know what really were the views and feelings of Dissenters. Waiving the religious view of the question, which would not peculiary commend itself to that gentleman's mind, he (Dr. P.) gave him the common sense view it; of to which he replied, "If you can keep it before the public in that light, your success is certain.", Mr. Groser had put the case quite fairly; but in his (Dr. Price's) notion, there was no change of policy involved in the proposal now before the Council. Whatever they had been accustomed to do, they would continue. It was not contemplated to abandon, in any particular, the peaceful and judicious course they had pursued. It was due to the expectations and the earnestness of a considerable number of their friends to take this step, who might begin to lose confidence in them, and say, "The men did very well for five years, but prosperity is beginning to corrupt them" [hear, hear]. He cared not one whit for the temper of the House; their object would be fulfilled by the reiteration of their demands from week to week, in the ear of Parliament, and through the press, of the nation at large. Nor did he think there was any weight in the matter of their friends being divided. Groups of them here and there might decline to petition, but as to abandoning the movement on any such ground, the sooner they lost such the better [hear, hear] In the last church-rate debate, Lord John Russell taunted them—with no very good taste certainly; but, somehow or other, his lordship had got rid of good taste lately, when referring to Dissenters [hear, hear]—he flung it in their face, that while they asked for the abolition of church-rates, they meant something else. They did mean something else; and let them say so [cheers].

Mr. Green still thought that the proposal involved a considerable change, and should therefore have received more deliberation. By setting all their friends to work drawing up petitions, they would expose themselves to a good deal of misrepresentation. He would rather that the question be remitted to the adjourned Council.

Mr. Simmons strongly supported the motion.

Mr. Miall urged, in reply, that there might be considerable danger in attempting seriously to move the Legislature, but not in seeking to move the country through the Parliament, it involved no essential change of policy—nothing more than the change a man makes in putting one foot before another [laughter, and "hear, hear"]. Were they to go on for ever disciplining their forces, and never bringing them into action? He could not conceive how it would divide their friends. Such a result might take place, if they sent forms of petition to every congregation; but nothing of the kind was contemplated. As to presenting the religious aspect of the question in their petitions, probably every twenty persons signing would be agreed as to the mode of expressing their religious sentiments on the matter, otherwise a considerable amount of hypocrisy might be perpetrated; and the chance of misrepresentation must always be hazarded. The zealous indiscretion of some of their friends would counterbalance the excessive caution of others. They were accustomed to speak of the House as a very dark and benighted place,—and doubtless it was so; but as to ignorance of the real merits of this question, they did not exceed society generally. He believed that there was a large class of men in the House, who now sympathized with their principles, and were prepared to advocate them; and petitioning would develop their sympathies and give opportunity for their advocacy.

The resolution was then put and carried *nem. con.*

Mr. Pryce, of Gravesend, moved, in few words, and Mr. Stephens, of Cirencester, seconded, the following resolution:—

That this Council has heard with pleasure of the secession from the Establishment of the Hon. and Rev. Baptist Noel, A.M., and of the Rev. J. Dodson, A.M., late Vicar of Cockerham, Lancashire, on the principles embodied in this Association; and it expresses the earnest hope that their example, and the reasons by which they have justified it to the public, will have the effect of inducing many other conscientious men to offer a similar practical protest against the legislation of secular governments for the sustenance of religion.

Mr. Gould, of Exeter, moved:—

That without pronouncing an opinion on the ecclesiastical discipline under which the Rev. James Shore has been imprisoned, this Council deeply sympathises with him, as suffering from the action of the civil magistrate, for acting in accordance with the convictions of his conscience in matters of religion; and it regards his case as a flagrant illustration of the mischiefs resulting from the connexion between Church and State.

Mr. Shore had been charged with being only a half-hearted Dissenter. He admitted that when he first seceded, he did not hold the Anti-state-church principle; but as Mr. Shore had said to him (Mr. Gould), "If any man were to be in the ecclesiastical court for five years, without being convinced that the civil power should have no authority in religious matters, I should despair of his conversion" [laughter, and hear, hear]. It was probable that Mr. Shore's costs in the appeal to the Privy Council would be paid this week, and then there would be a clear field for Anti-state-church men to petition for his release, as a prisoner to the ecclesiastical courts.

Mr. Groser read an extract from a letter recently received from Mr. Shore, expressive of cheerful contentment with his position.

The resolution was then carried. Another resolution, relating to Mr. Bouverie's bill, was proposed, but afterwards withdrawn.

The Chairman here read letters from the Rev. Messrs. Stoddart and Spencer, clergymen, intimating their intention of being present at the public meeting of the Association.

Mr. Baines, of Leicester, proposed the last resolution:—

That a bold and consistent advocacy of the principles of this Association in the Legislature is now, more than ever, important; and that, therefore, this Council earnestly recommends that all practicable efforts be made by the constituencies to return such members only as will advocate those principles.

He referred to the success achieved at Leicester at the last General Election; and again, the election having been annulled, their still more decided success in the return of Messrs. Harris and Ellis, whom they carried without incurring a single farthing beyond the strictly legal expenses. If Nonconformist everywhere made the profession of their principles a *sine qua non* in a candidate for their suffrages, the resolution would be effectually carried out.

Mr. Maurice Jones, of Leominster, said, that a Nonconformist candidate might have been carried there had one been in readiness.

Mr. Thoresby moved, and Mr. Forster seconded, a vote of thanks to the Chairman, which was carried by acclamation.

The Chairman, in reply, congratulated the meeting on the harmony which had pervaded its proceedings, all the resolutions having been carried unanimously.

ANNUAL MEETING OF THE BRITISH ANTI-STATE-CHURCH ASSOCIATION.

The Annual Meeting of this Association was held last (Wednesday) evening in Finsbury Chapel. The body of the chapel was filled long before the time announced for the commencement of the meeting, and soon after six o'clock, the whole place became densely crowded, every spot where standing-room could be obtained being packed with eager listeners. The platform, pulpit, and the lobby adjoining, were occupied by ministers and other well-known gentlemen both in town and country, among whom were the following:—Dr. Price (the chairman), Lawrence Heyworth, Esq., M.P., Edward Swaine, Esq., Rev. J. Burnet, Apsley Pellatt, Esq., Rev. J. H Hinton, Rev. Thomas Spencer, of Bath, and Rev. G. H. Stoddart (clergymen); John Scoble, Esq., Rev. W. J. Cross, of Bristol, Rev. G. B. Miall, of Ullesthorpe, Rev. J. M. Stephens, of Cirencester, Robert Norris, Esq., of Bristol, Rev. Francis Bishop, of Liverpool, Rev. John Moss, of Sittingbourne, William Baines, Esq., of Leicester, Rev. D. Lloyd, of Lymington, Rev. M. Jones, of Leominster, Rev. T. Morris, of Southampton, Henry Everest, Esq., of Rochester, Mr. Barry, of Brill, Thomas Nicholson, Esq., of Sydney, Rev. W. Forster, Dr. Massie, Rev. John Blackburn, Rev. J. Waddington, Mr. Carvell Williams (the Secretary), Rev. S. Green, Rev. T. E. Thoresby, Rev. B. Ainslie, D. W. Wire, Esq., Rev. S. Ransom (Classical Tutor of Hackney Academy), Henry Child, Esq., Rev. Alexander Good, Rev. D Martin, Dr. Campbell (Editor of the *British Banner*), Stafford Allen, Esq., Dr. Lovell, Rev. J. C. Galloway, Rev. J. Godkin, Rev. F. Neller, Rev. T. Aveling, Rev. C. Gilbert, Rev. W. Unwin (Principal of the Congregational Normal School), Rev. W. Bean, Rev. C. Finch, Rev. T. Boaz, Ebenezer Clarke, Esq., Rev. J. Glanville, Rev. B. Kent, John Cassell, Esq. (of the *Standard of Freedom*), Dr. Jenkyn (of Coward College), Robert Dence, Esq., Rev. — Prout, John Harrison, Esq. (Editor of the *Wesleyan Times*), Rev. George Wright, Rev. Eustace Carey, William Edwards, Esq., John Thwaites, Esq., Peter Jackson, Esq., Robert Bealey, Esq., John Kingsley, Esq., Rev. C. Dukes, Rev. G. Wilkins, and several others whose names we could not learn. Notwithstanding the crowded and heated state of the place, and the evident excitement of the auditory, perfect order prevailed throughout the proceedings.

The Chairman, on rising, said:—Ladies and Gentlemen,—The Council and the Executive Committee of the Anti-state-church Association have much pleasure in meeting you to-day. We have been engaged in consultation on those matters that are involved in our enterprise, and we come before you now in order to give a public, and we trust a popular, expression to the views we entertain. It was not our purpose to meet in this place [hear, hear]. Believing, as we did, that the state of public feeling called for, and would justify, our assembling in a larger place, we made application to the Directors of Exeter Hall for the use of the large hall in that building. To such application we received the following brief reply:—

March 18, 1849.

Sir,—I have laid your application before the Directors of Exeter Hall, and they have desired me respectfully to decline acceding to it [shame, shame].

We have done, therefore, all that was in our power to secure for you larger accommodation than this building affords, and we trust that this circumstance, significant as it is, will not be lost in the impression which this meeting will make on your minds. It is not for me, it is not for the Committee of the Anti-state-church Association, to enlarge on the refusal which has thus been conveyed to us; but we perceive—and we wish the Directors of Exeter-hall to understand our feeling—an omen of good rather than of evil in their declining our request [hear, hear, and cheers]. It is because danger is apprehended to certain interests that such a communication as this has been forwarded to our society; and we are encouraged, therefore, by it to cherish the conviction that the elements of public confidence and strength are being steadily gathered up with the view to the accomplishment of our purpose [cheers]. I have before me the Report of the society, which has just been presented to the annual meeting of its Council, and it will devolve upon me for four or five minutes, and not for more, to refer you to some of the leading points of that Report. I rejoice, ladies and gentlemen, to do so in the presence of an audience so large and respectable, as is the one collected in this building at so early an hour of the evening. Some Dissenters, timid and apprehensive Dissenters it may be,

ference. What would some of the landowners say about the existing force of the Mosaic law of gleaning? The third is the pith of the whole matter. The Church has pronounced against such marriages, and it would be an awkward thing to exhibit the State as expressly allowing what the Church as expressly denounces. As we have no concern in upholding the Church's authority, and believe the Scripture to give no sign on the subject, and as, in addition, we discern a propriety in such second marriages, and no material inconvenience, we hope ecclesiastical dogmatism may for once be silenced. This will put another *ring* in the nose of Leviathan.

CLERICAL OPPOSITION AND DISLIKE TO CATHOLIC EFFORTS FOR THE MORAL AND SOCIAL ELEVATION OF THE LOWEST CLASSES OF THE COMMUNITY.

At the Annual Meeting of the friends and supporters of the Plumptre Court Ragged School, held on Tuesday evening, in the Inquest Room, Holborn another of the almost daily-occurring instances of priestly dislike to the noble and catholic efforts now being made for the reformation of those that are "outcasts" of society, by men of all sects and parties, united in the common bond of love to the Lord Jesus, and compassion for those who are "ignorant and out of the way," was painfully exhibited. The case to which we allude was this:—The Rev. Mr. Robinson, rector of the parish, has not, it appears, given any countenance to the efforts of those pious and benevolent individuals who have established, supported, and carried on, a Ragged School for the special benefit of the most neglected class in his parish, on the ground that such an institution favoured that fearful monster, Dissent! Having heard at Teignmouth, where he is now staying, that the annual meeting of this Ragged School was to take place in the Inquest Room, and that the Lord Mayor of London was to preside, he immediately despatched a letter "inhibitory," to his lordship, of which the following is a copy:—

"Teignmouth, Devon, April 28, 1849.

"My Lord,—I have been informed that your lordship has consented to preside at a meeting in the Inquest Room of St. Andrews, Holborn, on Tuesday next, which meeting is under the superintendence, and for the purposes, of a society called the London City Mission. I think it right, very respectfully, to point out to your lordship that—without the most remote idea of anything like dictation, or unnecessary interference—this meeting is proposed without the consent or sanction of myself, as rector of the parish, or of the churchwardens, and that it can only take place under my strong and decided protest, and most offensively to my feelings, and the feelings of my respected curates. The objection will be sufficiently explained by the fact, that I have the written opinion of the Lord Bishop of London, that the operations of the London City Mission have a tendency to encourage dissent, and impede the exertions of the parochial clergy. I have thought it right to put your lordship in possession of the state of the case, and, apologizing for troubling you, beg to remain, "Yours, &c.,

"J. T. Robinson."

"Sir J. Duke, Lord Mayor, &c."

The reading of this letter was received with hisses, and much indignation was evinced by the meeting at large, at this unprovoked and unchristian opposition to the benevolent efforts of the promoters of this useful institution.

His lordship, on the receipt of the letter, felt that it was a delicate matter for him to appear as coming forward in opposition to the reverend gentleman; accordingly he intimated such feeling to the proper parties. No sooner, however, was the intimation made, than a requisition, signed by the Churchwardens, and other respectable parishioners, was forwarded to his lordship, entreating him to persevere in his original intention of presiding at the meeting. This at once dispelled every doubt, and satisfied those scruples which Mr. Robinson's letter had suggested to the mind of his lordship; he therefore resolved on giving the anniversary meeting of this school the aid of his official dignity, hearty co-operation, and pecuniary support. The meeting was addressed by Lord Ashley, D. W. Wire, Esq., Rev. Mr. Whitmore, Rev. John Robinson, Rev. J. Branch, J. Payne, Esq., Rev. Mr. Cohen, and by Mr. Butler; and it is but right to say that while they advocated the claims of Ragged Schools upon the benevolence and self-interest of the community at large, most of them warmly repelled the charge of sectarianism preferred by the Rector and his Diocesan against that noble institution—the London City Mission. Every antagonist allusion to the above letter was received by the meeting with rapturous applause, so that it appears the Rev. J. T. Robinson, Rector of the parish of St. Andrews, Holborn, has, by his unbecoming interference, and want of sympathy with the exertions of those who are labouring for the conversion of the worst of his parishioners, forfeited much of the respect which he might have obtained for himself had his conduct been more in accordance with the spirit of that Christianity which it is his duty to dissemin at by every means which the circumstances of the age, and the condition of society, may put within his power.

At Last!—Legal measures have been taken by the Bishop of Oxford against the Rev. Mr. Allies; and we are informed that they will be prosecuted with all the vigour of which circumstances will admit.—*Record.*

CASE OF MR. SHORE.

The Question of Costs.—From an advertisement given elsewhere, it will be seen that Mr. Shore's London committee have determined to pay his costs, In reference to this subject the *Times*, of Monday, contains (as an advertisement) the following letter:—

To the Editor of the Times.

Sir,—In your paper of this morning you have inserted an extract from the *Patriot* newspaper, in which, after stating that Mr. Shore's committee had decided on paying the costs for which he is imprisoned, the writer says:—"We have not heard by what majority this important resolution was adopted, nor what steps may have been taken, or are contemplated by the dissentient minority."

As the individual who proposed the course in question, I beg to state that the attendance at the committee was large; that the majority included all present but (I think) two; that even they did not vote against it, and that, as far as I know, nothing is contemplated by them but cordially uniting with their brethren to carry out the purpose of the committee.

For myself, I have always considered that Mr. Shore's costs would have to be paid, and have always said so. If, after his liberation, he is again imprisoned for resuming his ministry, that will be a purely ecclesiastical act. It will be a new question, and will particularly address itself to those "church unions," the members of which are anxious for the restoration of the "corrective discipline of the church."

My object in writing this note is to recall attention to the appeal of the committee for the money requisite to the fulfilment of their purpose. As one particularly interested in the matter, I thus personally appeal to those who may agree with me in opinion as to the payment of Mr. Shore's costs, and beg to say that I shall be happy to be made the medium of conveying their donations to the committee.

8, Saville-row, Walworth, May 5. T. Binney.

The Glasgow Petition.—We learn from the *Glasgow Post* that Bailie David Smith, who presided at the recent meeting of the citizens of that city, convened to petition Parliament in favour of Mr. Shore, has received letters from the Marquis of Breadalbane and Mr. Hastie, M.P. for the city, promising to support the prayer of the petition; and from Lord John Russell and the Bishop of Exeter, acknowledging receipt of the resolutions of the meeting. The Bishop's letter is worthy of publication, and is subjoined:—

London, 24th April, 1849.

Sir,—On my arrival in London, yesterday evening, I found your letter of the 16th inst., enclosing resolutions of a meeting at which you presided.

Of these resolutions I have only to say, that I have no doubt, that before this time, those who passed them, have discovered that it is not very wise for any men to meddle in the concerns of a church with which they are not in communion.

I have the honour to be, Sir,
Your obedient servant,

David Smith, Esq. H. Exeter.

The Wesleyans and Mr. Shore.—In the whirlwind which has recently been sweeping over the land, in reference to the Rev. James Shore, the region of Methodism has been still as the grave! In vain have endeavours been made to stir up the public spirit of the leaders of that body. Dr. Bunting, and his son, the Rev. William Bunting, were both put upon the Shore committee, and, as we are informed, summoned, from time to time, to meet the rest of the members; but there was no appearance and no reply. No! For the leaders of the Methodist Conference, Mr. Shore may spend his days in his cell, and there breathe his last, and have his body thence borne to its last earthly resting-place! No dog, if the Divan could help it, was even permitted to bark within the realms of Methodism, although there were, here and there, several noble-minded men, whom no authority could silence, and who, with the spirit of true Englishmen, lifted up their voice against Ecclesiastical oppression and persecution.—*British Banner.*

Imprisonment of the Rev. James Shore.—We wish our right reverend and respected diocesan could look in upon his humble brother, and see how patiently he endures his incarceration. It would do the heart of the holy prelate good. He would be alive with holy zeal, to see such a devout manifestation of the great blessings of Christian resignation to the will of Heaven, as interpreted by Bishop Phillpotts and his familiar spirit, Sir Herbert Fust. Mr. Shore's health continues surprisingly good, all things considered, as the rev. gentleman has been for years subject to a liver complaint, which has from time to time interfered with his ministerial labours. —*Western Times.*

The Hon. and Rev. Baptist Noel preached at the Weigh-house Chapel on Sunday morning, and was present at the communion, at which Mr. Binney presided. It happened, singularly enough, that Mr. Binney had to make the announcement that, in consequence of the prohibition of Mr. Noel's late Diocesan, the sermon intended to be preached at the Episcopal Chapel, Gray's-inn-lane, on Monday, could not be delivered. Whose feelings, as our readers think, were most to be envied on that Sunday, Mr. Noel's or Mr. Mortimer's?

A Parish Church in Scotland.—A few months ago (writes a correspondent) I had occasion to reside for some time in a remote parish in the north of Scotland, and happened, on one occasion, to pay a visit to the parish church. It stood in a lonely situation, and wore an appearance of extreme dejection. Having easily surmounted the dilapidated wall that surrounded the churchyard, I opened the door of the building, the lock of which offered no resistance. The interior bore the most melancholy appearance of crumbling and dusty neglect. The seats, with one or two exceptions, appeared, from the thick veil of dust that covered them, to possess an unmolested sinecure, except in one part, where the birds, which found entrance at several broken windows, had literally covered them with their excrement; whilst scattered here and there, amongst the mould in the passages and under the seats, lay various human skulls, some totally exposed, and others only partly so, in pavement fashion, together with a number of human bones, large and small, which either protruded from the loose dry soil, or could be disclosed at pleasure by the foot. The appearance was altogether of the most hideous and revolting character; and that, too, in Scotland, in connexion with a body professing to be the real genuine church of Christ. These, however, are facts which can be attested, and as such require but little comment. It must be added, moreover, that, together with a considerable salary, there is attached to this parish, if not the best, at least one of the best, glebes in Scotland. The number attending the church, I was credibly informed, rarely exceeds from six to eight, and report says, and I believe with truth, that the preacher and the audience are frequently synonymous terms.

A Secession from Rome.—The Rev. Pierre Connelly, chaplain to the Earl of Shrewsbury, who was last year sent on a mission to the Pope, has renounced the Romish faith.—*Hereford Journal.*

More Romanism in the Diocese of Exeter.—The following is a verbatim copy of a notice suspended at this time in St. John's Chapel, Torquay, the place where the Bishop of Exeter ordinarily worships and preaches:—"There is wanting for the church,—A new altar; a cover for the same; a small oak eagle for the Bible. An opportunity is now given to all persons desirous of making an acceptable offering for the house of God. These offerings can be given, either as a thank-offering to God, for benefits already received; *or to ask a favour from Him!* or to satisfy any one's private devotions; or for the honour of God only.

Church Reform.—A meeting has been held of laymen favourable to Church reform, in the house of the Earl of Gainsborough, brother of Mr. Baptist Noel. I cannot give you the names of all who were present, but the meeting broke up very inauspiciously. —*Correspondent of North of Scotland Gazette.*

The Sterling Club.—It appears that it is not the Bishop of Oxford, but another dignitary of the Church, who has withdrawn his name from the above club, in consequence of the opinions of the founder having become known and commented upon by the public press. His lordship, as it is now stated by the *Record*, moved a resolution at a late meeting of the club, for a change of its name, but was unsuccessful.

The Bishop of London and the London Missionary Society.—The Bishop of London has followed up his blow at the Wesleyan Missionary Society with a similar one at the London Missionary Society. We understand that, in a correspondence with the Rev. Thomas Mortimer, in whose chapel the claims of the latter institution were to have been the subject of clerical advocacy, his lordship complained, that, after what had taken place relative to the Wesleyan Missionary Society, he should have had the vexation and annoyance of learning that Mr. Mortimer had lent his chapel for an appeal on behalf of another Dissenting Society, with respect to which he (Mr. Mortimer) could not plead those personal reminiscences which he had urged in extenuation of his liberality in the former case. With much deference, but yet with much fidelity to his own convictions, Mr. Mortimer is understood to have replied, that he had higher reasons than personal ones for countenancing a society which could count John Williams among its martyrs, and to have respectfully but solemnly referred his Diocesan to the Shepherd and Bishop of souls, of whom it is recorded, that he prayed, not for his immediate followers alone, but for all those who should believe in Him through their word. Further we are not able to trace the steps of this curious negotiation; but we are informed, that the matter ended in the issue of a second Prohibition.—*Patriot.*—[In reference to this subject a letter will be found in our correspondence.]

Seizure for Church-rates in Leamington.—On Saturday last, May 5th, the usually quiet and aristocratic town of royal Leamington was thrown into a state of excitement by the announcement, that at three o'clock, p.m., there would be a sale at the Town Hall, of goods seized for Church-rates, which had been taken by force from two respectable tradesmen—Mr. James Smeeton, wholesale grocer, and Mr. John Puttick, draper and mercer. No small degree of amusement was created by the crier announcing round the town the following bill:—"Oh yes! oh yes! oh yes! This is to give notice, that a table and some cheese, seized for Church-rates, will be sold this afternoon, by W. Russell, at the Town Hall, at three o'clock. *All good Churchmen are particularly requested to attend.*" By the time appointed, a large number of persons were present, principally respectable tradesmen; and when the auctioneer, W. Russell, appeared, he was greeted with rounds of groans, which continued at intervals during the whole of the proceedings. This, mingled with the jeers, questions, and remarks made during the sale, would prevent any *respectable* man from undertaking such a disreputable *job*. After the sale, on the auctioneer retiring, he was again assailed by a still louder volley of groans, and thus made his exit, when the Rev. H. Batchelor addressed the audience in a powerful speech, showing the iniquity of such a system of plunder, and said it was only driving another nail into the coffin, and weaving another web in the pall, of the State Church. Thus ended this disgraceful proceeding in the 19th century.

THE ANTI-STATE-CHURCH MOVEMENT.

MEETING OF THE COUNCIL.

In our last we gave a report of the principal portion of the sitting of the Council, which was completed in our second edition of Thursday last. As, however, in all probability, very few of our subscribers may have seen it, we repeat it in our current number.

The subject under discussion where our report breaks off was the following resolution, moved by Mr. Miall:—

That, looking to the rapid growth of opinion in favour of the separation of the Church from the State, and the tendency of events still further to influence the public mind, this Council is of opinion that the period has arrived when the subject should be pressed upon the attention of the Legislature; it, therefore, requests the Executive Committee, in its future proceedings, to adopt such measures as it may deem desirable for promoting the presentation of petitions to the House of Commons.

Dr. Cox feared that neither the public nor the Dissenting body were really prepared for this movement: and much harm would be done by moving prematurely. There were individuals of station and influence seceding from the Establishment, on the Anti-state-church principle, and some Dissenting friends, also, held in high estimation; but they were still in a transition state. Both of these parties, it was to be apprehended, would be turned back by even an apparent departure from the cautious policy hitherto pursued by the Association.

Mr. Norris said, that if Bristol might be taken as an illustration of the state of public and Dissenting feeling, the time was fully come for this step. One of the largest meetings ever held in that city had assembled lately, on the case of Mr. Shore, and adopted a petition for the separation of Church and State.

Mr. Cross, of Bristol, added, that the meeting in question was called for the express purpose of so petitioning—and that, too, by parties who had lately joined the Association.

Mr. Stowe, of Woodbridge, stated, in support of the motion, that a young man in that town had taken round one of the Peace Society's petitions, and had obtained, not only numerous signatures, but also subscriptions, to the amount of £5. It was more than probable that the mode now proposed would prove as beneficial to the society in a pecuniary as in a moral point of view.

Mr. Groser submitted whether it were not unwise to depart from a policy which had hitherto proved so successful.

Mr. E. S. Pryce, of Gravesend, asked whether any steps had been taken to ascertain the opinion of those members of Parliament by whom they were usually represented, as Nonconformists. He had understood that some of them were ready to take up the general principle, in preference to the narrower question of church-rates. He did not expect to receive much strength from the churches; but he did hope that if the religious view of the question were constantly and rightly exhibited, good men of various denominations would come forth to their support.

Mr. Waddington believed that in that, as in all cases, honesty was the best policy. They meant to obtain the separation; why not at once tell Parliament so? There was nothing so extreme as truth.

Mr. Forster thought that these petitions would tell with amazing effect. The English mind was eminently practical, and would readily employ a practical mode of expressing its sentiments. If the thing were managed properly, it would more than pay its own expenses.

Mr. Hinton thought that the proposed policy was eminently practical, and would be felt as such, both by friends and opponents. But he thought, too, that its adoption had not been sufficiently considered. As there was to be an adjournment of the Council, why not let the matter stand over till then? He was glad to hear Mr. Miall say, that the state of the public mind would justify this step, for he had better means of knowing than any one else; but, for his own part, he should not have thought it. The House of Commons was becoming more and more indifferent to the prayers of the people. Like Leviathan, it laughed at petitions, whether multitudinous or monster. It would also, he feared, lead to a division of opinion and action among their friends, and interrupt the perfect harmony now existing.

Mr. Thwaites supported the motion.

The Rev. J. Stock, of Salendine Nook, Huddersfield, said, that while he had no objection to manifest a good deal of tenderness for those who were weak and timid, he thought it right also to consider the vigorous and earnest, and not to discourage them by continuing always in the same attitude. Had it not been understood all along that they were working with an eye to political action? [hear.] Gentlemen must not judge of the public sentiment from its manifestations in their own localities; but he could answer for it, that Yorkshire and the manufacturing districts were perfectly ripe for petitioning, and even wondered that it had not been earlier proposed. At the West Riding election, they would rather have had the chairman, or the editor of the *Nonconformist*, than Sir Culling Eardley; and even had he been out and out, the result would have been different. He (Mr. Stock) hoped that great care would be taken in the selection of gentlemen to advocate this movement in the House; for nothing could be more annoying than the professions put forth by certain parties there, to represent the Dissenting community. If such men could not now be found, it would even be better to delay petitioning till they could be obtained.

Dr. Price felt the force of the last remark, but did not despair of fitting men presenting themselves. Within the last few days, a prominent member of the House called upon him, and requested an hour's conversation. He admitted that the voluntary question was one of the most important and urgent of the present time, and expressed his desire to know what really were the views and feelings of Dissenters. Waiving the religious view of the question, which would not peculiary commend itself to that gentleman's mind, he (Dr. P.) gave him the common sense viewit; of to which he replied, "If you can keep it before the public in that light, your success is certain." Mr. Groser had put the case quite fairly; but in his (Dr. Price's) notion, there was no change of policy involved in the proposal now before the Council. Whatever they had been accustomed to do, they would continue. It was not contemplated to abandon, in any particular, the peaceful and judicious course they had pursued. It was due to the expectations and the earnestness of a considerable number of their friends to take this step, who might begin to lose confidence in them, and say, "The men did very well for five years, but prosperity is beginning to corrupt them" [hear, hear]. He cared not one whit for the temper of the House; their object would be fulfilled by the reiteration of their demands from week to week, in the ear of Parliament, and through the press, of the nation at large. Nor did he think there was any weight in the matter of their friends being divided. Groups of them here and there might decline to petition, but as to abandoning the movement on any such ground, the sooner they lost such the better [hear, hear] In the last church-rate debate, Lord John Russell taunted them—with no very good taste certainly; but, somehow or other, his lordship had got rid of good taste lately, when referring to Dissenters [hear, hear]—he flung it in their face, that while they asked for the abolition of church-rates, they meant something else. They did mean something else; and let them say so [cheers].

Mr. Green still thought that the proposal involved a considerable change, and should therefore have received more deliberation. By setting all their friends to work drawing up petitions, they would expose themselves to a good deal of misrepresentation. He would rather that the question be remitted to the adjourned Council.

Mr. Simmons strongly supported the motion.

Mr. Miall urged, in reply, that there might be considerable danger in attempting seriously to move the Legislature, but not in seeking to move the country through the Parliament, it involved no essential change of policy—nothing more than the change a man makes in putting one foot before another [laughter, and "hear, hear"]. Were they to go on for ever disciplining their forces, and never bringing them into action? He could not conceive how it would divide their friends. Such a result might take place, if they sent forms of petition to every congregation; but nothing of the kind was contemplated. As to presenting the religious aspect of the question in their petitions, probably every twenty persons signing would be agreed as to the mode of expressing their religious sentiments on the matter, otherwise a considerable amount of hypocrisy might be perpetrated; and the chance of misrepresentation must always be hazarded. The zealous indiscretion of some of their friends would counterbalance the excessive caution of others. They were accustomed to speak of the House as a very dark and benighted place,—and doubtless it was so; but as to ignorance of the real merits of this question, they did not exceed society generally. He believed that there was a large class of men in the House, who now sympathized with their principles, and were prepared to advocate them; and petitioning would develop their sympathies and give opportunity for their advocacy.

The resolution was then put and carried *nem. con.*

Mr. Pryce, of Gravesend, moved, in few words, and Mr. Stephens, of Cirencester, seconded, the following resolution:—

That this Council has heard with pleasure of the secession from the Establishment of the Hon. and Rev. Baptist Noel, A.M., and of the Rev. J. Dodson, A.M., late Vicar of Cockerham, Lancashire, on the principles embodied in this Association; and it expresses the earnest hope that their example, and the reasons by which they have justified it to the public, will have the effect of inducing many other conscientious men to offer a similar practical protest against the legislation of secular governments for the sustenance of religion.

Mr. Gould, of Exeter, moved:—

That without pronouncing an opinion on the ecclesiastical discipline under which the Rev. James Shore has been imprisoned, this Council deeply sympathises with him, as suffering from the action of the civil magistrate, for acting in accordance with the convictions of his conscience in matters of religion; and it regards his case as a flagrant illustration of the mischiefs resulting from the connexion between Church and State.

Mr. Shore had been charged with being only a half-hearted Dissenter. He admitted that when he first seceded, he did not hold the Anti-state-church principle; but as Mr. Shore had said to him (Mr. Gould), "If any man were to be in the ecclesiastical court for five years, without being convinced that the civil power should have no authority in religious matters, I should despair of his conversion" [laughter, and hear, hear]. It was probable that Mr. Shore's costs in the appeal to the Privy Council would be paid this week, and then there would be a clear field for Anti-state-church men to petition for his release, as a prisoner to the ecclesiastical courts.

Mr. Groser read an extract from a letter recently received from Mr. Shore, expressive of cheerful contentment with his position.

The resolution was then carried. Another resolution, relating to Mr. Bouverie's bill, was proposed, but afterwards withdrawn.

The Chairman here read letters from the Rev. Messrs. Stoddart and Spencer, clergymen, intimating their intention of being present at the public meeting of the Association.

Mr. Baines, of Leicester, proposed the last resolution:—

That a bold and consistent advocacy of the principles of this Association in the Legislature is now, more than ever, important; and that, therefore, this Council earnestly recommends that all practicable efforts be made by the constituencies to return such members only as will advocate those principles.

He referred to the success achieved at Leicester at the last General Election; and again, the election having been annulled, their still more decided success in the return of Messrs. Harris and Ellis, whom they carried without incurring a single farthing beyond the strictly legal expenses. If Nonconformist everywhere made the profession of their principles a *sine qua non* in a candidate for their suffrages, the resolution would be effectually carried out.

Mr. Maurice Jones, of Leominster, said, that a Nonconformist candidate might have been carried there had one been in readiness.

Mr. Thoresby moved, and Mr. Forster seconded, a vote of thanks to the Chairman, which was carried by acclamation.

The Chairman, in reply, congratulated the meeting on the harmony which had pervaded its proceedings, all the resolutions having been carried unanimously.

ANNUAL MEETING OF THE BRITISH ANTI-STATE-CHURCH ASSOCIATION.

The Annual Meeting of this Association was held last (Wednesday) evening in Finsbury Chapel. The body of the chapel was filled long before the time announced for the commencement of the meeting, and soon after six o'clock, the whole place became densely crowded, every spot where standing-room could be obtained being packed with eager listeners. The platform, pulpit, and the lobby adjoining, were occupied by ministers and other well-known gentlemen both in town and country, among whom were the following:—Dr. Price (the chairman), Lawrence Heyworth, Esq., M.P., Edward Swaine, Esq., Rev. J. Burnet, Apsley Pellatt, Esq., Rev. J. H Hinton, Rev. Thomas Spencer, of Bath, and Rev. G. H. Stoddart (clergymen); John Scoble, Esq., Rev. W. J. Cross, of Bristol, Rev. G. R. Miall, of Ullesthorpe, Rev. J. M. Stephens, of Cirencester, Robert Norris, Esq., of Bristol, Rev. Francis Bishop, of Liverpool, Rev. John Moss, of Sittingbourne, William Baines, Esq., of Leicester, Rev. D. Lloyd, of Lymington, Rev. M. Jones, of Leominster, Rev. T. Morris, of Southampton, Henry Everest, Esq., of Rochester, Mr. Barry, of Brill, Thomas Nicholson, Esq., of Sydney, Rev. W. Forster, Dr. Massie, Rev. John Blackburn, Rev. J. Waddington, Mr. Carvell Williams (the Secretary), Rev. S. Green, Rev. T. E. Thoresby, Rev. R. Ainslie, D. W. Wire, Esq., Rev. S. Ransom (Classical Tutor of Hackney Academy), Henry Child, Esq., Rev. Alexander Good, Rev. D Martin, Dr. Campbell (Editor of the *British Banner*), Stafford Allen, Esq., Dr. Lovell, Rev. J. C. Galloway, Rev. J. Godkin, Rev. F. Neller, Rev. T. Aveling, Rev. C. Gilbert, Rev. W. Unwin (Principal of the Congregational Normal School), Rev. W. Bean, Rev. C. Finch, Rev. T. Boaz, Ebenezer Clarke, Esq., Rev. J. Glanville, Rev. B. Kent, John Cassell, Esq. (of the *Standard of Freedom*), Dr. Jenkyn (of Coward College), Robert Dence, Esq., Rev. — Prout, John Harrison, Esq. (Editor of the *Wesleyan Times*), Rev. George Wright, Rev. Eustace Carey, William Edwards, Esq., John Thwaites, Esq., Peter Jackson, Esq., Robert Besley, Esq., John Kingsley, Esq., Rev. C. Dukes, Rev. G. Wilkins, and several others whose names we could not learn. Notwithstanding the crowded and heated state of the place, and the evident excitement of the auditory, perfect order prevailed throughout the proceedings.

The Chairman, on rising, said:—Ladies and Gentlemen,—The Council and the Executive Committee of the Anti-state-church Association have much pleasure in meeting you to-day. We have been engaged in consultation on those matters that are involved in our enterprise, and we come before you now in order to give a public, and we trust a popular, expression to the views we entertain. It was not our purpose to meet in this place [hear, hear]. Believing, as we did, that the state of public feeling called for, and would justify, our assembling in a larger place, we made application to the Directors of Exeter Hall for the use of the large hall in that building. To such application we received the following brief reply:—

March 18, 1849.

Sir,—I have laid your application before the Directors of Exeter Hall, and they have desired me respectfully to decline acceding to it [shame, shame].

We have done, therefore, all that was in our power to secure for you larger accommodation than this building affords, and we trust that this circumstance, significant as it is, will not be lost in the impression which this meeting will make on your minds. It is not for me, it is not for the Committee of the Anti-state-church Association, to enlarge on the refusal which has thus been conveyed to us; but we perceive—and we wish the Directors of Exeter-hall to understand our feeling—an omen of good rather than of evil in their declining our request [hear, hear, and cheers]. It is because danger is apprehended to certain interests that such a communication as this has been forwarded to our society; and we are encouraged, therefore, by it to cherish the conviction that the elements of public confidence and strength are being steadily gathered up with the view to the accomplishment of our purpose [cheers]. I have before me the Report of the society, which has just been presented to the annual meeting of its Council, and it will devolve upon me for four or five minutes, and not for more, to refer you to some of the leading points of that Report. I rejoice, ladies and gentlemen, to do so in the presence of an audience so large and respectable, as is the one collected in this building at so early an hour of the evening. Some Dissenters, timid and apprehensive Dissenters it may be,

have been in the habit of saying to us that the time is not yet come. Would that such parties were in my place to-night, in order that from the demonstration afforded by your presence at this early hour, they might perceive the fallacy, the unsoundness, of the objection they preferred. When the public feeling of the metropolis is such as to gather together on all befitting occasions assemblies like the present, it becomes all thoughtful men seriously to consider what are the interests involved in the question to be discussed. It is quite clear, when such assemblies are gathered, that the time is past when it is wise and befitting even in statesmen to treat such questions with neglect. But, gentlemen, we have just closed another of the years of our Association, and it becomes us to reportto you what has baen done, what is the condition in which we are at present found, and what are the prospects that are unfolding themselves to us. Now our condition, happily, is more healthful, more sound and vigorous, than it has ever been on any former occasion [cheers]. It was said at first that we should soon die out [laughter]—that the ultraism of a few would expend itself in speeches on set occasions; but that, in the public mind, there was no strong and earnest feeling to sustain permanent action. But here we are, ladies and gentlemen [hear, hear], after several years of active operation, more vigorous than at any former period—better fitted for our work—more determined to prosecute it to the end [applause]—and furnished by the British public with larger means than were ever previously placed at our disposal [applause]. We are extremely anxious to guard ourselves from the supposition of being a mere Dissenting organisation [hear, hear]. The Anti-state-church Association is nothing of the kind, but an association of all, whatever be the complexion of their creed or the form of their church polity, who are opposed in heart and soul to the connexion at present subsisting between the Church and the State. Our income this year has exceeded, by nearly £500, the stated income of last year; and it has exceeded, by some hundred pounds, the gross income of last year, though that income included £317 donations given at our first Triennial Conference. So far respecting the money question, the lowest form in which the matter can be viewed. Then, ladies and gentlemen, as to what has been done. Some twenty-eight counties of the kingdom have been visited by deputations from your society. Ninety towns in these various counties have received such visits, and have responded to them with an earnestness and an enthusiasm unknown in the earlier stages of the voluntary question. Indeed, the assemblies that have been convened to meet the deputations which your Committee has forwarded to various parts of the country, have furnished most encouraging and animating proof that our question is rapidly gaining upon public sympathy and confidence, and that it is only for those who are in the conduct of affairs to be faithful to the responsibilities of their post, and there would soon be gathered up an amount of moral force which statesmen would not dare to treat with neglect [applause]. But besides the deputations, which have visited ninety towns and cities of the kingdom, our esteemed and highly respected friend, Mr. Kingsley, has been extensively engaged in lecturing in numerous towns and villages; and his experience, as well as the experience of your deputations, has been, that the country at large is prepared to respond to the movement—that you only have to go forward, and you will be sustained. To whatever extent the experiment has been made, this result has been elicited; so that we should feel no apprehension whatever in uniting with any parties hostile to our principles in convening a meeting by public proclamation in any part of the empire, town or country, manufacturing or agricultural; and let there be a fair and honest expression of the feeling of the meeting, and we doubt not that it would affirm, by overwhelming majorities, the distinctive principle of our association [applause]. Gentlemen are on the platform who can speak from personal experience on these points, and who will do so in the course of the proceedings of this evening. But it is not simply, ladies and gentlemen, that deputations have been sent, and lectures delivered in all parts of England, but Wales and Scotland have also been embraced; and a response, hearty and most encouraging, has been received from each. But further, your Committee have felt that it was incumbent on them, contemplating, it may be, a long course of laborious action in this matter, to stand clear and unsuspected before the public mind. Now we are all aware of the fact that there is one grant, petty in amount, but most important and radical in principle, made by the Commons House of Parliament, which is perpetually referred to by our opponents with a view to damage our consistency. This grant, known by the name of *Regium Donum*, or Parliamentary grant, it has been the especial object of this society to repudiate. Petitions have been previously presented from all sections of the Dissenting body against this grant, but the Executive Committee of the Anti-state-church Association, sustained by a vote of the last annual Council, did not deem this sufficient. It, therefore, sought to divide the House against the grant, in order that, most emphatically, there should be recorded in the journals of the Common's House your disclaimerof a grant vicious in principle, and tending to involve in doubt and suspicion the integrity of your procedure. Mr. Lushington—[hear, hear]—the member for Westminster, divided the House against this grant during the last session. We did not, of course, expect that on such a division we should have a majority. There is probably scarcely any vote antagonistic to our principles that could be submitted to that House which would not, in its present temper, be sustained by a majority. What we wanted was to place on record there what we might refer to in all coming times, and by which our honesty would be clear. On a division of the House, therefore, it appeared there were 28 in favour of Mr. Lushington's motion, and 60 against it. The fact is, the two great sections of the House—the Whig as well as the Tory—are too much interested in the sustentation of such a grant to permit it to be withdrawn. They would rather increase it tenfold than withdraw it, though the public service evidently requires that the strictest principles of retrenchment should be carried into every department of expenditure. As honest men, however, the members of the Anti-state-church Association have done their duty, and it rests now with the British House of Commons to determine whether a grant shall be continued for the professed relief of parties who repudiate it, and esteem it to be vicious and unscriptural [applause]. But, ladies and gentlemen, there are many encouraging circumstances which mark the era of our meeting to-day. We have had, I was going to say, in times past to meet together in order to mingle our lamentations—I will scarcely say so; we have met, with grave countenances, and a deep impression of the gravity and weight of the enterprise on which we had entered. We retain that feeling to-night, but there are other elements which mingle themselves with our conviction of the gravity of our enterprise, and these elements are of a hopeful kind. Our principles are spreading on every hand. Gainsay it as they may, throw contempt upon the public advocates of our principles as they please, array against us whatever force of the daily and weekly press they like; no thoughtful and candid man can look on the public mind of this country without perceiving that there is rapidly diffusing itself a conviction identical with that which lies at the basis of our society's movements. It may not be that as yet, to any considerable extent this conviction has come up to the surface, and influenced the organizations of the land; but within the precincts of the Established Church itself, amongst the lay members of that church, if not amongst the clergy, there is spreading, rapidly spreading, a conviction—not, it may be, unfavourable to the Episcopacy of that Church, or to the forms of its public worship—but a conviction that the Episcopal Church of this land is most seriously, most fatally injured by the alliance in which it stands with the secular powers that be [applause]. And such, therefore, ere long, will become, we doubt not, important auxiliaries in the carrying on of that contest to which we are pledged. But we may go even further than this. The time has commenced in which secessions have taken place [loud applause]. We have witnessed one and another [hear hear] leaving the Church under the force of honest conviction; unwise in the estimation of some, unauthorized, it may be schismatical even, in the judgment of many, but nevertheless, in the judgment of every impartial and candid man, under the force of honest conviction, at least. We have witnessed gentlemen withdrawing themselves from the public services of that Church upon grounds strictly identical with the first principle of our society. I refer more especially to the Honourable and Rev. Baptist Noel and the Rev. J. Dodson [long continued applause]; men whose career it is inspiriting to witness. I say advisedly, whatever opinion may be formed of the precise course they have taken in this matter, one cannot but love to see integrity of purpose acting itself out; working itself free from the social and other influences that hinder the manifestation of right principle in this country, and that, too, at considerable sacrifice; vindicating its own claim on the homage of every honest mind by the exhibition of honesty themselves [hear, hear]. And we trust that the number of like-minded men will greatly multiply [hear,hear], so that ere long we may witness the time when the church of our Lord and Maker shall be as He destined it to be, a moral force, acting only by its moral influences upon the great mass of human society, when all that trammels its energies, that corrupts and secularizes its spirit, that binds it to the mere chariot of State-craft, shall be done away, and there shall be recognised amongst us a simple, a clear, an intelligent, but, at the same time, an omnipotent element. one that shall leaven the great masses of the human family. changing man after man into the image of God his Maker, till the whole human family shall stand up erect and god-like, in the image of Him by whom that family was made [applause]. It would be very easy to continue for a long time dilating upon topics such as these, but I shall close by remarking that we are not discouraged by some circumstances of an apparently adverse kind. Among these I shall only refer to the falling off, if I may so term it, of the Whig party of this country [laughter] from the course in which, to a considerable extent, they formerly moved. Let me be understood. I do not confound one party with another; neither do I, by falling off, mean to imply, in the slightest degree, that the Whig party ever committed itself to our great distinctive principles; it never did. With all honesty and all integrity, let us at once cede that to them. But it became them surely (the memories of English history should have induced a most scrupulous conformity to such a rule), if ever the time arrived when they should form other associations and discard their old allies, and their most zealous friends, to do it with something like decency. All mere misrepresentation, all appeals to party prejudices, which were insul s to the country, should have been avoided. Those who have descended from the historic house of Russell should have been especially particular in such matters, and then we should never have heard from certain lips things that have issued thence. If not with tears, yet with deep regret, should they have parted company with those who, whatever favours have been conferred upon them, had returned those favours with a hundredfold interest. I say this unhesitatingly, for the page of English history is begun to be open to every reader, and let that history be perused and it cannot be denied that the Dissenting body of this country has been from the Revolution of1688—aye, and long before—has been the strength, the stamina, of the liberal party of this country. Had it not been for that body, where would English liberty have been?—[applause]—not only in the times of the elder Stuarts, but during days since the present dynasty has occupied our throne, when the halls of our colleges were occupied by royal troops, in order to keep in subjection to the House of Hanover the adherents of the Established Church; and yet it is befitting (such is the liberal statesmanship of the present day!) to treat with contumely and contempt those who have carried the Whig party to triumph on many past occasions. They will carry them thither no more [hear, and loud applause]. We have learned a lesson, and by that lesson we shall profit. We shall not forget what is due to other than ecclesiastical principles, but we shall be a section of no political party whatever. The party of the people, in its enlightened, comprehensive sense, is that to which I trust the advocates of our ecclesiastical principles will from this day adhere. And if on future occasions men should arise to ask how it was that so marked and memorable a change in Dissenting polity took place, I trust there will be found some Edward Miall or other—[loud and continued applause]—to testify that it was not from pique or passion, but because political leaders were found to desert the professions they had formerly made, and. in spirit, to belie their previous course, that the Dissenters of Britain took into their hands (as they should have done long since) the conduct of their affairs, the advocacy of their opinions. Under God, let us trust to ourselves, and then our principles will triumph. I shall not, ladies and gentlemen, keep you longer, but simply state that three resolutions will be submitted to you. Of course, each of these resolutions requires at least two speakers; and, possibly, in the case of some one or other of them, we may have to introduce to you three gentlemen. I am sure you will be additionally gratified by our doing so [hear, hear]. I mention the circumstance now simply as a gentle hint, which the gentlemen around me will, I am sure, excuse, that the fifth and sixth speaker will require a little time in order to address you, as well as earlier ones. I merely close by saying that we are thoroughly catholic in our constitution; we have nothing to do with the church of any man or any set of men, with any theological opinions, or with any forms of public worship. We regard simply, and are alone opposed to, the connexion subsisting between the Church and the State; and it is upon this ground that a rev. gentleman is on the platform on the present occasion, and will address himself to you on the point. The Chairman then called on the

Rev. W. Brock, of Bloomsbury Chapel, who, in moving the first resolution, after expressing the pleasure he felt at seeing so full a meeting, said, he thought the refusal of the Directors of Exeter Hall was rather a token for good. The Anti-corn-law League, he said, were unable to get the Hall,—the only other institution he supposed that was ever refused, and just that institution which carried its point the earliest. The Anti-state-church Association he hoped would be second [hear, hear, and cheers]. He did not see why they might not have Covent Garden Theatre [laughter and cheers]. Being no great believer in the sacredness of place, he should be as much at home there as in Finsbury Chapel. The resolution he had to propose was as follows:—

> That this meeting, affirming its unabated attachment to the fundamental principle of this Association, rejoices at the measure of success which has hitherto attended its labours, and at the renewed encouragement thereby afforded to persevering and more vigorous effort for the accomplishment of its great object—the liberation of religion from all State-interference.

He had a great deal of sympathy with the Anti-state-church Association. He was in at its birth, and could testify most publicly that everything had been fair and above-board, and in all respects consistent. The principle which they laid down at their first meeting was, that in all matters of religion, man was responsible to God alone, and that all legislation by secular government in affairs of religion was an encroachment upon the rights of man, and an invasion of the prerogatives of God That was the principle they were called upon to affirm at this meeting. Let them look for a moment at the opposite principle, which called for legislative interference, and see if there was any consistency in it. Did men ask the legislature to interfere with their household arrangements; did they ask Lord John this or Lord John that to provide a habitation for them, or to attend to the maintenance of their families? No; they felt themselves sent into the world to do their own work. They did not call upon the legislature to interfere in matters so insignificant, and why should they call for such interference in regard to the most important matters of life, those that related to their future destiny? The principle was bad from beginning to end. It could not be justified by the scriptures of truth. How could they say of any earthly sovereign, even of the very best, "That he may execute all manner of jurisdictions, privileges, and free manners, in any wise touching or concerning any spiritual or ecclesiastical jurisdiction; and that he may visit, reform, redress, order, correct, and amend all abuses, contempts, and enormities whatsoever." Every man of common sense must see that such a principle was unsound, and that no sovereign, however virtuous he might be, could possess such a right. It was not necessary for him to show that the Scriptures absolutely condemned all manner of advertisements for the sale of livings, or all jugglery and legerdemain about the next presentation to a living, which was just the same thing. Every man must revolt from it when he considered what the care of souls required, and what the minister of the gospel was expected to perform. Lord John Russell had said this was a national homage to religion. He supposed the scene at the Friends' meeting-house, in Hounsditch, was a national homage to religion, and that the scene in Edinburgh, when the soldiery was called out, was a national homage to religion. He affirmed distinctly that the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of all opposition whereby they might be beset. The State Church principle would not work, and it could not be true. The voluntary principle had worked for eighteen hundred years, and had it not been for the obstructions which had been put in the way, the appearance of its working would now have been better. It was said that Dissenters were all Brownists, that Robert Brown was their father. People told them when Robert Brown was born, and *there* was their origin, with a dash of the pen, at once. Why there were Anti-state-church men in the times of the Apostles, who took precisely the same grounds as those taken by the Anti-state-church Association in the present day. Constantine's successor was anxious to get certain people into the Establishment, and he sent them to two persons of great rank. These remonstrated with the people, and asked them, why they would not go back with them. They answered, "Because we will have no connexion with a church which is now become nothing more than an indiscriminate collection of men of the world, and the Emperor at the head of them all." And they asked three questions:—"What has the Emperor to do with the Church? What have Christians to do with kings? and, What have bishops to do at court?" [much laughter and applause.] That was in the fifth century; and yet Robert Brown was the father of them all [laughter]. On the 6th of December, 1705, there were warm debates in the House of Lords upon this capital point, whether or not the Church was in danger. "The Bishop of London was sure it was in danger. The Bishop of Sarum was sure it was not. The Archbishop of York was full of apprehension from the increase of Dissenters and their academies, and he moved that the Judges should be consulted as to the best means for suppressing them all without delay. The Bishop of Ely was alarmed at the undutifulness of the clergy to their superiors, which went so far that the bishops were insulted by them with opprobrious names. On went the discussion, until it was carried, by a majority of 61 to 30,

that the Church of England was not in danger; and it was carried, moreover, that whoever should go about to insinuate that the Church was in danger should be deemed an enemy to the Queen and an enemy to the Church." His objection to legislative interference in matters of religion was that it did away with the fact that there was such a thing as objective truth, and implied that what every man thought was true, and that all religions were good alike. For his part, he was rather inclined to say that they were all bad alike. But if State-interference was good for Christianism, it was good for Mohammedism; and Mr. Gladstone had had wit enough to say, in his celebrated book, that if a Mohammedan prince should desire an extension of his religion he should use the funds at his disposal for that purpose. He had no doubt that Lord John Russell would endow him (Mr. Brock) and every other gentleman on the platform to-morrow, but then all thoughtful persons would see that they were money-seeking people, and the abject and servile tools of his lordship. Sir Robert Peel decided the other day that, "In order to facilitate the submission, and to retain quiet possession of important colonies, we have not hesitated to guarantee, not only the endowment of Roman Catholic priests, but the continued establishment of the Roman Catholic religion." The rev. speaker adverted to the change in public feeling within the last few years, with reference to the Anti-state-church question, and mentioned some facts which he considered had brought that change about. Dr. Hampden's appointment to the bishopric of Hereford, he said, had aided them considerably. It was said that the *congé d'élire* was an obsolete thing, but here it was drawn out from beginning to end, exactly as had been stated by the friends of Anti-state-church principles. Then there came Mr. Noel's secession, which was followed by Mr. Shore's imprisonment, which could not have been surpassed in the time of Elizabeth. Referring to Mr. Bouverie's Bill, he mentioned that under it a seceding clergyman had no power to administer the ordinance of baptism, and he would thus leave the Church with a stigma attached to him all his life. He also adverted to the letter sent by the Bishop of London to the Rev. Mr. Mortimer, forbidding the preaching of a sermon in his church in behalf of the Wesleyan Missionary Society. The Bishop of Exeter, he said, was a most valuable man, and his conduct was perfectly defensible by canons and ecclesiastical law. He had only done what he swore to do, and what, therefore, he was bound to do. For his part, he was for taking off the opprobrium from the man, and putting it on the system [loud applause]. Then they would have a better chance of bringing the system to a perpetual end. The resolution pledged them to go on with their work. He would have them remember it was no child's play. They had many powers to contend with. The universities were against them, the court was against them, and he believed that the philosophical Radicalism of the country was against them, and they would have in that a source of much opposition [hear]. At any rate, there was enough against them to make them look carefully, and not cry "*Jubilate*," except for about half an hour on the platform, while they were girding up their loins for the battle. But whatever might be against them, it was no profanity in them to say, "The Lord is on our side," and they could consistently pray to Him for the intervention of His power on their behalf. Let them recollect it was the sound of rams' horns that brought down the walls of Jericho flat to the ground; and He who commanded those rams' horns to be blown would stand by the friends of liberty now, if they carried on the work in obedience to His will, and cause the Church Establishment to fall down for ever [loud applause].

Robert Norris, Esq., of Bristol, seconded the resolution. He said he had some claim upon the indulgence of the meeting, inasmuch as the resolution had been placed in his hands most unexpectedly, and merely in consequence of the absence of a gentleman who had undertaken to second it. From the demonstration the meeting had made, he had no doubt that the resolution would meet with its most hearty approval. Their fundamental principle, put into a concrete form, was, That all legislation by secular government in affairs of religion was an encroachment upon the rights of conscience, and a usurpation of divine authority; and that the application of the resources of the State to the maintenance of any form of religious worship and instruction, was unsound in principle, hostile to liberty, and opposed to the word of God. Mr. Miall had explained it in three words, "Pay, Penalty, and Preference." Now no religious teacher ought to be paid by public money, and no man ought to suffer directly or indirectly any penalty on account of his religious belief, and as a consequence, no preference ought to be conferred on any man because of his religious opinions [hear, hear]. What possible right had any government to punish him because he chose, in the exercise of his private judgment, and according to the best means he had, to form his own religious opinions, and to profess them as it seemed good to him? The speaker referred to the change of opinion in Bristol with respect to Anti-state-church principles. The first meeting held in that city on the subject, he said, was very poorly attended; only two of the ministers of Bristol being present. But at the meeting held there a few months ago, nearly all the Dissenting ministers were present, and about two thousand persons were unable to obtain admission. Yet when this movement was originated there was no darker place in these dominions upon the question than Bristol itself. He believed that everything that promoted the cause of human liberty must forward the question they were now discussing. The peoples of Europe, whatever reactions might take place, would never again be governed as they once were. The people had gained a power which could never be taken from them. Without agreeing in all the late continental proceedings, he thought that a great improvement had taken place there. Even in the House of Commons there was reason for hopefulness; and if the leaders of the two great parties but perceived the necessary corollaries of some of their propositions, this question would be carried out. Lord John Russell had distinctly said, in the discussions on the Jewish Relief Bill, that no man ought to suffer any penalty on account of his religious opinions. And he (Mr. Norris) maintained that that proposition, fairly carried out, involved the whole principle upon which the Anti-state-church Association was based [hear, and applause]. He did not expect, however, that the House of Commons, as at present constituted, would repeal the union of the Church and the State. He only looked for the accomplishment of that to the gradual enlightenment of the people, and the bringing to bear upon that House the force of public opinion, which it had never been able to resist on other great questions [applause].

The resolution was then put to the meeting, and passed unanimously.

The Rev. John Burnet moved the next resolution, as follows:—

That in the occurrence of recent events in the Established Church—in the revival of intolerant laws, and the unwonted but consistent exercise of oppressive powers—in the faithful exposure, by churchmen themselves, of the corrupting and enfeebling influence of State connexion—and especially in the secession of the Hon. and Rev. Baptist Noel and the Rev. John Dodson, expressly on the principles embodied in this Association—this meeting finds grounds for the belief that the period is approaching when Churchmen will be constrained to unite with Dissenters in demanding the separation of the Church from the State.

He said that, in moving the resolution, he felt that he was moving for the consent of the meeting to the great principle which constituted the basis of this society—namely, the separation of the Church from the State. For the carrying out of this, the society was expressly formed. By their constitution they were bound to that principle, and to no other. They were not to seek the deliverance of Baptists or Independents, or Presbyterians merely, but the deliverance of all who were either getting or suffering from a Church Establishment; they were anxious to relieve the sufferers from their sufferings, and the getters from their gettings [laughter]. They did not, however, mean to starve the getters; these could form voluntary churches for themselves; and if they were competent to do good service, that good service, like good cultivation in other soils, would be sure to produce fruit. While this was their main object, they were not indifferent to any improvements that could be made in the Church, but they protested against its being supposed for a moment that the Association sought for any reforms in any church. Let the Church be disconnected from the State, and then it would improve itself [hear]. No doubt some of the Dissenting churches needed some reformation. In one thing, for instance, some of them might be reformed, if they would come and join the Anti-state-church Association, and seek their deliverance [laughter and cheers]. An example had been set them, and he hoped they would follow it; if not, they could only regret it, and hope that their children would profit by the labours of the Association. Alluding to Mr. Baptist Noel, Mr. Burnet said, his secession had occasioned him a great deal of abuse. He was not surprised at this, for where you touched property, there would always be abuse; when, however, arguments were met with abuse only, it was pretty certain that those arguments could not be answered. Mr. Burnet adverted to some of the reasons assigned by Mr. Dodson for his secession, and read some short extracts from that gentleman's work recently published, entitled, "Brief Reasons for Leaving the Establishment." Here was a man, he said, who loved his Church, who had lived in it for years, and who had thought upon the subject, and yet at length came out from the Establishment, at a great pecuniary loss, and at the loss at the same time of his reputation as a clergyman. Nothing could be more definite than the reasons which this gentleman had advanced for his secession; but when the proclamation was accompanied by the relinquishment of a valuable living, they could not but hold him to be an honest and sincere man. If they looked at the State Church, they would see that it called out some of the worst feelings of their nature. In some cases, however, as in that of Mr. Noel, some of the best feelings of our nature were drawn forth; and the patience with which the victims of Church oppression endured their trials, one would have thought, would make the Church exercise some forbearance, and be content with saying, "We will keep the Church to ourselves." Mr. Burnet here related an anecdote of a churchwarden going to a Quaker's house for Easter offerings. The Quaker accosted him with, "Well, friend, wouldst thou like some refreshment?" "No," said the churchwarden, half ashamed, because he knew he could not get what he wanted, as the hat and coat might have told him. "Wilt thou have some bread and cheese?" said the Quaker. "No," was the reply again. "A glass of beer, then?" "No." "Wilt thou smoke a pipe, then?" "No." "Then," said the friend, "as thou hast come for offerings, I have offered thee a meat offering, I have offered thee a drink offering, and a burnt offering, and thou knowest there are no other offerings, and as thou wilt have neither, go about thy business" [laughter]. Now, really, such a respectable body as the Church of England ought not to be subjected to such indignities [laughter]. He trusted that the Anti-state-church Association would go forward—that it would be sustained through the next year to such an extent as would enable it to report at its triennial meeting, that the cause had been so encouraged, that greater, wider, and more powerful and useful things might yet be accomplished by it [loud applause].

The resolution was seconded by

The Rev. Thomas Spencer, of Bath, whom the Chairman introduced as a clergyman of the Church of England. The speaker, on rising, said:—I have been invited to take part in your meeting this evening; and if, in any respect, I stand in a different position from any previous or succeeding speaker, I am sure that whilst I speak the honest truth, I shall meet with an honest and candid hearing [hear, hear]. You have plenty of persons to tell you what they think; I am come to tell you what, with my experience, I think; and if I can help you in pulling the Church from the State, whether under the name of "Church Reform," which is my banner, or under the name of the Anti-state-church Association, which is your banner, I will pull that Church from the State with all my might [applause]. I know, from sad experience, the mischief occasioned in this land from thousands of clergymen not having in their heart or head the principles of religious liberty, and yet who have, by their position, the power to keep down the minds of those who are placed under their charge. It is a terrible thing, especially in small towns and villages, for a plain man, who needs every help, in order to be able to live, to find that if he thinks and speaks for himself, he is told by a man in authority, "If you differ from me, if you go to a Dissenting place of worship, or read a Dissenting book, or a Dissenting newspaper, or if you put a Dissenting handbill in your window, you shall not have the allotment of land, you shall not belong to my clothing club, you shall have none of my gifts—no tea, no sugar, no coals, and the like. You shall, in fact, be excommunicated, as far as I am concerned." And this excommunication is no light thing in a small town—to come under the power of an ecclesiastical personage, who is intimately acquainted with all who are in authority—with all who are rich and great. But even in London people are not entirely free from this. I have not often had the opportunity of hearing clergymen preach in this city. Last year, when in London, and thinking about taking up my abode in the neighbourhood, I wanted to know what kind of doctrine was preached in a handsome-looking new church in the locality in which I thought of residing. I will tell you what kind of doctrine I heard a clerical brother preach. I certainly did not expect much from him, for he had a proud look, and a high stomach, and he walked as if he had a church steeple in his throat [laughter]. It was the last Sunday in September, and he began his sermon thus:—"Next Friday being dedicated to St. Michael and all angels, we cannot be more profitably employed than in considering the nature of those angelic beings. Our forefathers went too far in worshipping them, but posterity has gone too far the other way; and it shall be my endeavour to bring you back," &c. He then went on to describe some of the uses of considering the nature of angelic beings. The sum and substance of what he said I committed to writing, and it was as follows:—He stated, that "If we are alone, we should remember that angels fill our solitary chamber; if we travel, they are ministering spirits, to whom a charge has been given concerning us, that we dash not our foot against a stone; if we are in company, we should think of them, and say nothing unworthy of those dignified beings, and be careful that we offend them not; if we have difficulties to overcome, we should look to them, and derive help from their might and power, and think how easily they could strengthen us for our work; if we find our life monotonous, we should desire their sweet communion; if we are in temptation, we should seek their help; if we lie down to sleep, we should look to them to guard our heads; if we are in sickness, we may trust to their smoothing our pillow; and if we die, they will carry us to a better world." Now I thought, if angels had so much to do, we had only to look to angels, and care about no other power. I thought, therefore, what a miserable position we were in, when we could hear such falsehood from the pulpit without being able to reply.

Mr. Norris rose to order. After what had been said by the previous speaker as to the fundamental principle of the society, he submitted, with great respect, that the rev. gentleman was out of order; especially when it was considered, that there might be friends of the society, or persons in the room, who did not consider the views mentioned by the speaker to be false. [Cries of "No, no."]

The Chairman: If it be that the society is committed to all the words and sentences uttered on this platform, then, unquestionably, the present speaker is out of order; but, as I do not so understand the matter [hear], I think some degree of freedom should be given. At the same time, permit me to suggest to Mr. Spencer, that that latitude of course is only a latitude within certain limits; but I have not the slightest hesitancy in confiding most implicitly in his discretion [applause]. It will be for him to bear in mind the strictly catholic character of our association.

The Rev. Mr. Spencer continued: It is not well to answer an argument until it is heard. I had not stated my argument, nor had I said why I mentioned this fact. I was going to allude to another sermon by another clergyman, and then draw an inference [hear]. I might have objected to that gentleman's alluding to "the extension of popular rights" [hear.] We are in a free country, and every one should be left to the free exercise of his own mind. Now with regard to the preaching of such doctrines as I have alluded to in the Church, it may be said, if we cannot publicly answer them, we may do so privately, by circulating tracts and the like. I have received a letter to-day from that excellent man, Benjamin Parsons, of Ebley, who mentions a circumstance respecting a tract on the potato blight, which I like very much. The clergyman of the district finding that one of his parishioners had dared to read it, wrote this inside the cover,—"I do not know to whom this tract belongs, but as I found it in the house of one of my parishioners, over whom the laws of this land and the law of God have made me a shepherd and overseer, I think it my duty to denounce it as a most poisonous, wicked, unscriptural, and devilish publication" [hear, hear]. There is but small hope, therefore, of bringing light into the dwellings of the people by such means. I come now to another clergyman—the Rev. Baptist Noel, whom I heard preach on the 28th of May. He then supplied an answer to a question which has often been put to me, and which might perhaps be put to any clergyman who sees the evils in the Church of which he is a minister,—"Why not come out from amongst them? Why not listen to the command, 'Come out of her, my people,' and go and join some other body?" Mr. Noel's sermon was from the text, "And he shall send his angels to gather in his elect from the four winds, from one end of heaven to the other." He said, this gathering did not imply locomotion, but simply a change of mind and state; and that the "coming out from amongst them" might be complied with by a man in the Church as much as by one who seceded from it. The real meaning was expressed by our Lord when he said, "I pray not that they may be taken out of the world, but that they may be kept from the evil." What then is the course which a man ought to pursue? He ought to protest, and to use every influence in his power to remove every abuse from the Church, to separate the Church from the State, and restore liberty to the people But can a man do that if he secedes, and leads a quiet life? When a person leaves the Church, and never lifts up his voice against its evils, the Church is only strengthened by his secession; he has taken away part of the power of reform. By and by, perhaps, he becomes rich, and his children, loving that which is aristocratic, go back to the Church again, and perhaps become ministers in it, and thus strengthen and support it. What course did the prophets of old pursue? Moses did not leave Egypt by himself, or take only a few men with him, but he insisted upon the departure of all; he would have the entire separation of religion from State control; he would have the whole church come out of bondage; he insisted upon the liberty of the people in every respect, for God had said, "Let my people go, that they may serve me." When, again, I look at the conduct of Samson, I do not find

that he asked to be permitted to go outside the temple of the Philistines, but he asked to find the pillars of it, and with all his might he laid hold of those pillars, and though he sacrificed himself, he pulled down the building over his head. If I look at the conduct of Elijah, I find he was not content to rest in the wilderness to see Baal and Baal's prophets united with the State. He knew that they were sitting at Jezebel's table, and faring sumptuously every day. He went to Ahab himself, and summoned the people to go, and appeal to his understanding; and with all his might he made a grand effort to destroy idolatry out of Israel. And Jehu, when he was to act for the Almighty, adopted a similar course. He did not go on quietly, but took Jonadab with him, and put the worshippers of Baal out of the temple. He used all efforts to reform, and not to secede. Now what I wish to show you is, that there is not a single person here, whether he be a seceder or not, who is anything but a member of the Church of England, as by law established. As to the true church of Christ, all Christians are members of it; but as to the Church of England, which is a corporate body, supported by the taxes of all, governed by the House of Commons, which represents all, or which ought to represent all [cheers and laughter], and which, by and by, will represent all, if men work in the right direction, and when it does, religion will soon be free [cheers]—I say that every man is, by the law of his country, identified with the Church, and he cannot extricate himself from his responsibility. I do not say that he must not worship in another place, or form a part of another society; but what I mean is, that if he thinks he can call himself by another name, and that he has no share in the guilt of all the evils of the Established Church, he makes a great mistake. I believe that some who are out of the Church are more guilty of the evils of the Church than some who are in it. As to the question of whether we ought to run away, I do not find that Daniel, when a law was passed that he might not worship God according to his own conscience, gave way an inch, but he prayed in his usual form and place, and would not be driven away. I do not find that the three Jews got out of the way, that their refusal to bow down before the golden image might not be noticed, but they openly declined doing as the others did. Now I believe that this quiet state—although it may be intended to preserve spirituality of mind—does more to confirm the evil than anything else. Mr. Macaulay, in his History, says, that the tyrant James hated the Puritans because of their bold activity in preventing his bringing back tyranny; but that the Quakers were his favourites, because it was a part of their principle not to meddle with politics—because they declared that, however great might be the tyranny of a prince, the people had no right to resist. William Penn, great and good as he was, was a favourite of James II., for he stood quietly by, when people were burned at the stake, and thus, though he did not mean to do so, gave weight and sanction to the deed. I hold that every man should feel himself guilty in the sight of God of every national sin, and responsible for every reform that ought to take place; as being called upon to come to the help of the Lord against the mighty, not having an easy life, but having to wrestle with principalities and powers, against spiritual wickedness in high places. I know it is an easy thing to talk of evils at a distance. I know very well if Exeter Hall had been required, to talk about things a thousand years ago, or a thousand years to come, they would not have feared an assembly there. But let us notice the conduct of our Lord and Master. We shall find that he not only acted his part as a mediator, and was a pattern for us all to look to, but he examined everything in the temple, and we are told that he made a whip of small cords, and drove the people before him. He did not run away before them. I have no idea that men should be terrified, and run away from those who have possession of the parish churches. They were expecting, from all the noise you made, that you were going to drive them away, and they are very glad to find that you are so quiet as you are [hear, hear]. The principle that our Lord laid down was, that we should, by the help of God, remove these things as far as lay in our power—"I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants." Verily we are guilty in this respect. If I shall have put it into the mind of any one who has hitherto thought himself a seceder, that he is responsible for the present abuses of the National Church, I shall have answered the chief end for which I came here. I have other recommendations to make to you. Whilst I defend the Church Reformation Society, and propose in that society the separation of Church and State; so while you recommend the Anti-state-church Association, all the things comprehended in the other may, if I understand the speeches aright, be comprehended under your objects. At present, the objects of the Anti-state-church Association are liable to be misunderstood; it is supposed that the Association is anti-episcopal, in the same manner as "anti-corn-law" means against the corn-law, and anti-slavery means against slavery. Now, I consider a Church Reformation Society might by and by be formed. I am only throwing out suggestions for the consideration of the Council or Conference.

The Rev. T. THORESBY said, the Anti-state-church Association was not a Church Reformation Society, and he submitted that the rev. speaker was out of order in referring to that subject.

Mr. GRIFFIN said, Mr. Spencer was only putting the question of Church reform as an argument in favour of the separation of Church and State, and on that account he thought he was quite in order.

The CHAIRMAN having ruled that the speaker was in order,

The reverend gentleman continued: When I accepted the invitation given me to be present at this meeting, I said I could do nothing but what I could do honourably as a clergyman. I could not from the outside of the Church make an attack upon it to destroy it, but I have sworn that I will endeavour to banish all erroneous and strange doctrines from within the Church. The rev. speaker then read an extract from a pamphlet written by him respecting the right of the people to elect their own ministers. He recommended the formation of various committees in connexion with the Anti-state-church Association to study different branches of the question. He said he would have a committee to investigate the legal meaning of the union between the Church and the State; in order to see that when a separation took place it should be effectual. He would have another committee for the revision of ecclesiastical documents—the Prayer-book, and the like. But the great thing to which he would have their attention given was, the property of the Church, that they might know exactly what they proposed to do with it [hear, hear]. He did not pretend to say what the revenue of the Church amounted to. As to people being suffered to hold their livings for life, he thought *some* restraint should be put upon them, and that they should not be suffered to preach what doctrines they pleased in spite of their parishioners. There should also be a Parliamentary Committee. Nothing in the way of a separation could be effected but through Parliament. The Committee ought to endeavour to enlist Members of Parliament on their side, to abrogate Ecclesiastical Courts, and to remove the Bishops from the House of Lords. The work was the work of every man in the country, and no man could relieve himself of the responsibility attached to him. Every man was guilty, so long as he remained quiet; but God would help all men who came forward to do the work within their reach [loud applause].

The collection was then made. While the plates were handed round, the CHAIRMAN mentioned, that at a Ragged-school meeting, held in the vestry-room of St. Andrews, Holborn, at which the Lord Mayor presided, a letter was received from Mr. Robinson, the rector, stating that he objected to the vestry being occupied for any such purpose, more especially as he had received a communication from the Bishop of London, to the effect that he deemed all the Ragged-schools which were connected with the City Mission to be but so many hot-beds of Dissent [cries of "shame"]. Yet this, said the Chairman, is the poor man's church! [hear.]

The Rev. Mr. STODDART next addressed the meeting. He said: I do not appear on this platform to advocate the great cause of this meeting—the cessation of State control over the Church—upon any underrating of many individuals among the hierarchy and clergy; at whose feet I should be content to sit to profit by their spiritual instruction. Nor do I undervalue the good that is effected by the Establishment, to the extent that it goes; but while admitting much that is good, I feel strongly that the effect of State control over the Church in a more latent manner produces a great preponderance of evil [hear, hear]. With your permission I will, for a few minutes, point out a few of the relations in which that evil of State control takes place. I would first regard it in the relations of the religious life godward. I maintain that the control of the State over the Church gives a stereotyped promulgation to all the evils that have existed in previous ages, and forces the present age to inherit the errors of the dark ages that are now gone by [applause]. When I name to you some few of those errors, you will be convinced at once that I have grounds for what I say. I would name the doctrine of baptismal regeneration [hear], the doctrine of apostolical succession [hear], and the Athanasian falsehoods, as evils which the present age is obliged to inherit by the stereotyped promulgation of a Church which is under State control [applause]. Next in our relations to the Saviour, I maintain that by our subordination to the State, by our subjection to the civil magistrate, we lay aside the headship of Christ [hear]. And in our relations as Christian brethren, the State, by upholding one class of Christians, and exalting them over others, is producing much animosity and bitterness of feeling, where there would otherwise be brotherhood, Christian love, and men "in honour preferring one another." Amongst the laity themselves the system produces the most fatal effects. It hands over the laity, bound hand and foot to the dictation of their ill-judging rulers. They cannot, they dare not, exercise any lively interest in the discipline of the religious body to which they belong. It may be said, that this is lamentably the case as to its results, but that it is not necessarily so. I proceed, in a very few remarks, to show that it is necessarily the result of State-control. I have long wished that it may be altered. I argued for Church reform, thinking it could arise while the Church was united with the State. I declared that reform was necessary, and have sacrificed some of the dearest interests which a man can sacrifice in order that it might be carried [applause]. I have now come clearly to the conclusion that it is hopeless to expect it to be carried so long as State-control exists. And why? Because the very parties from whom it might be expected any reformation should arise, are the most compromised in resisting it. If you look at the State corporately, what do you find? It has said to the Establishment, "You teach certain doctrines, and uphold such a form of Government, and we will endow you." Can you expect, therefore, that the Church will set aside the very stipulations upon which they were endowed? When you look at statesmen individually, you see the amount of patronage they possess; and the means they have to uphold their secular power by the influence of that patronage, prevents them from taking any effective steps to reform the Church. Ecclesiastics, when you look to them, are also bound. When you look at the laity, you find them the willing tools of the system—the base and enslaved—who dare not say their soul is their own against their parson [hear, and laughter]. With such materials to work with, it is perfectly hopeless—I had almost said, impracticable—to hope for Church reform while the State control exists. If the evil is to be removed at all, the axe must be boldly laid to the root of the tree [loud applause]. The fact is, so much evil exists, that it might be said of it, "Truth is fallen in our streets," and over such barricades as State control "Equity cannot enter." A Judaical system is substituted for a Christian Church, and Judaical exclusiveness and hard-heartedness for Christian love and brotherhood. If, then, there is to be a remedy, you must lay the axe to the root and sever the connexion. We see illustrations of this in nature. Objects are often presented to our eyes in the form of crystallizations, and when they are in that condition, it is in vain to alter their combination, or nature; but if they be refused, the bad part of the substance can be precipitated, and what is really serviceable be preserved in its purity. So in a stereotyped edition of a book, you not only preserve what is valuable, but all the faults and evils and imperfections are likewise preserved and handed down, whereas if the type be distributed, what is unwise, unjust, or inappropriate, can be thrown aside. When it is considered that the legislature is composed of men of all denominations, and men of no religion at all, it must be seen that they are not a fitting body to whom an appeal can be made on matters connected with ecclesiastical discipline and doctrine. Whoever maintains the civil magistrate to be the Head of the Church is a decided traitor to the real head of the Church [hear, and applause]. If such treason meets with your disapprobation, I conjure you, use the efforts you have so laudably adopted for several years; by proceeding in that course, you will secure liberty, not only to Dissenting communities, but to those who form part of the National Church [applause]. I trust I am not speaking to you of a mere abstraction, but of a truth. Truth for ages has been held in swathing bands; I trust her sepulchral restraint will be soon removed, and that she will come forth in all her power:—

Magna est veritas, et prævalebit.

I trust the shackles of the Church will be shaken off, even though they be golden ones; that the headship of Christ will be acknowledged; that people will be able to select their own ministers, arrange their own ordinances, and the principles on which they hold communion together [loud applause].

EDWARD MIALL, Esq., who was received with loud and long-continued applause, then moved the third resolution. He said:—I am sure that the meeting will sympathize with me in the deep emotion I feel in addressing myself to its notice after the speeches that have just been uttered. I may say, without any affectation, that the object of this Association has been the object of my most earnest desires, and my most strenuous labours, for many years past [hear, hear]. I also, was not only present at its birth, but I felt deep anxiety to see it appear in the world; and I profess before this meeting that amongst the motives that influenced my heart, and that produced the strongest desire in my mind, to accomplish a separation of the Church from the State, was not the advantage of the Dissenting body—not merely the civil liberties of our people, which would be greatly enlarged by this issue, but that it especially was the liberation from a bondage which themselves felt not—but under which their souls became enervated, if not degraded—of that portion of our fellow-countrymen, enlightened in all other respects, but in matters of ecclesiastics and of religion, the willing slaves of a State master [hear, hear]. I have listened with the profoundest delight, and with emotions that I dare not permit myself to express, to the speech which has been delivered to you by the preceding speaker. I may say respecting him, that he has purchased to himself a good degree; and what ever may have been the amount of attention that he had previously given to the question, I will say that he has stated some of the arguments by which we have been accustomed to sustain and to advocate our object, in as few words, and those as full of meaning, as could have been uttered even by Mr. Burnet himself. I trust that although these, perhaps, are the first clergymen who have been upon this platform with us for the advocacy of our principles, they will by no means be the last [hear, hear]. And I confidently look forward to the time, whether we shall live to see it, or whether we shall have gone hence to our reward, when of the hearts that shall beat with gratitude to those who have laboured in this cause, no hearts will beat with more intense feeling than the hearts of those who now regard us as the enemies of their church, but who, when once set free, will find that we have been their deliverers. We saw them in slavery, and pitied them; we extended towards them a helping hand, and although they should be unable, from their position, to appreciate all the benevolence of our intention, or to foresee all the beneficial consequences to themselves, we will still, spite of the obloquy by which we are assailed, spite of the ingratitude, sometimes, of those whom we wish to raise and to elevate, we will still persevere in the noble work to which we have committed our hands; and, in the language of the gentleman who has just addressed you, we will not spare, but will lay the axe to the root [applause]. I am delighted to have had an opportunity of hearing our friend, the friend of man, Mr. Spencer—[cheers]—one of the most self-sacrificing, bold, faithful, and consistent advocates of all that is benevolent—[hear, hear]—of all that is magnanimous, of all that affects human liberty, civil or religious; I am delighted to have had an opportunity of listening to him upon this platform. In some respects I regret that any interruption should have been made to his mode of delivering his own sentiments [cheers]; because I think that, upon these occasions, and upon all occasions in which we are arguing or discussing this question, we must allow to those who appear, whether with us or against us, great latitude of speech; only reserving to ourselves the right of replying to that which we deem to be erroneous, or of pointing out that which may be beside the question. Mr. Spencer goes towards the same object as ourselves. Nothing that we seek to accomplish by the severance of the Church from the State is alien from the plan which he proposes as the mode of effecting the great reform which he intends. I agree with him most thoroughly, that no man or woman in this kingdom can escape the responsibility devolved upon him in relation to this question. I agree with him, that we are all members of the Church of England; and, although, ecclesiastically, I dissent from her communion, and, in some respects, should resist any subscription to her creeds, yet, at the same time, I hold myself politically a member of that Church, having a right to insist upon the administration to me of all its ordinances from the hands of my parochial clergyman, and being obliged to pay, willingly or unwillingly, either in money or in goods [laughter and cheers], my quota towards the maintenance of that Church. I agree with Mr. Spencer in the conclusion, that simply to come out from a church, and to be silent when you have come out, is not the way to protest against a great evil. I only trust that many of our own professed friends may hear, and hear to their advantage. Silence and acquiescence has been their policy; and now we find those who have tasted of the evils of the system for themselves, and have felt the iron enter into their own soul—they are the men who cannot unders and such conduct, but regard, it not as an effective means of severing the Church from the State, but as unfaithfulness to a duty which Providence has imposed upon them. But I will not say what might be the duty of individuals like our friend Mr. Spencer in regard to the connexion which they sustain with the present Church. It is not for me to prescribe for them. Let every man stand or fall, according to the judgment of his own Master. Who am I that I should judge in this case? It suffices for me that he who sees the evil, whether he remains in connexion with the Church, or whether he comes out of it, is ready to denounce the evil, faithful to his own convictions, and would impress those convictions upon his fellow-men; but whether ecclesi-

astically he be right or wrong, whether he act in conformity with the spirit of the institution of which he is a member or not, I hold that he is doing essentially that service for which God sent him into this world. He is looking at the truth with an unprejudiced eye for himself, and having ascertained it to his own satisfaction, he is, in opposition to all the difficulties by which he is surrounded, and the scorn and contumely which may be heaped upon him, communicating that truth to his fellow-men. But I would just submit, in relation to one or two of the particulars that were noticed, this simple fact,—the nation, as a nation, cannot behave itself as a Church. It can neither regulate the affairs of the Church, nor choose the ministers of the Church, nor settle the creed of the Church, nor enact the discipline of the Church. In conformity with what we regard as the first principles of a scriptural church, a church must do that for itself. What the nation can do in regard to the church with which it happens to be associated, is to cast it off, and let it stand upon its own resources. Then, whatever changes may be needful in order to render it an effectual instrument for the diffusion of sound knowledge respecting God and eternity—whatever may be necessary to this, must be found within its own bosom. It alone is commissioned to bear the message of mercy to the world; it alone, under Christ, is commissioned to govern the disciples of our Master; and the nation—whether it be by the popular voice, or whether it be by that voice feebly reflected by the Legislature—have no more right to control in matters of religion than kings and lords, whether they be spiritual or temporal. Our doctrine is simply this,—whereas, the Church of England has imposed itself upon our resources; whereas, it has taken to itself the sword of the magistrate; whereas, it lives embodied in acts of Parliament, and exercises authority over the consciences of men, we say that we will take from it, with due regard to vested interests, that property which is national, and apply it to national purposes [applause]. We say that we will divest it of those civil privileges which some of its members enjoy in superiority to others of our country; and we say, that the sword of the magistrate should be no longer at its beck; that what it does, it should do by argument and by persuasion; that if it cannot stand upon its own merits, it had better fall; and that, if it is unable, by commending the truth to every man's conscience, to secure for itself a safe and sure maintenance and protection [hear, hear]; then it is a dead failure, that ought to be hooted out of the world [loud applause]. The meeting will indulge me in having made these few remarks upon the resolution which immediately preceded. The resolution which I have to submit to the meeting is this:—

That this meeting learns with satisfaction that it is the intention of the Executive Committee to promote the presentation of petitions to the legislature, and it also expresses the earnest hope, that in the event of a general election, strenuous efforts will be made to secure the return of men pledged to the decided advocacy of Anti-state-church principles in the House of Commons.

Most of you will be aware that it has been the policy of the Council and the Executive Committee of the Anti-state-church Association, before venturing into actual conflict with the powers that be, upon this great question, to train up for itself a nucleus of integrity, of enlightenment, and of fidelity, that should be always to be depended upon in the hour of peril. We felt that we were going into a contest which would probably be protracted for many years. We knew well what would be the forces arrayed against us. We were perfectly cognizant of the fact, that all the wealth, the respectability, the fashion and the honour of the world would put temptation into the way of those who engaged in this great battle, in order to seduce them from our ranks, and, if possible, to bring to a disgraceful failure the attempt which we have undertaken. We deemed it, consequently, wise to spend some years in the formation of sound opinion, in the creation of an earnest attachment to our principles, and in the production in the minds of a large portion of our professed followers of such an appreciation of the object and the magnanimity of the object, we had in view, that nothing on earth should be able to seduce them from their allegiance, when once we led them forth to action against the foe. We have now spent five years principally in this way; our work has been educational; we have taught Dissenters; we have endeavoured to teach Churchmen; but we may say, and say without the smallest hesitation, that we have gathered together as noble a band of men into connexion with this Association as ever banded themselves for the accomplishment of a great national good. I have no fear whatever, come what may, that the phalanx, the bulk of those whom we have trained by this agitation, will forsake the principles we have endeavoured to instil into their minds. I may say, it has been our earnest desire to cultivate in them everything candid, everything inquiring, everything generous, everything godlike; and the sentiments that we have endeavoured to elicit and encourage in the minds of our friends, are just the sentiments of pure Christianity. We think we have been employed long enough in this way exclusively. We know, indeed, that the work has yet to be done on a larger scale; but that we may flesh the maiden swords of our soldiers, we think it fit now to lead them forth into action. We mean to go to the Legislature—to go there first of all with petitions. I know the idea will be smiled at by some; and truly, such is the impenetrability of the Legislature—especially one House of it—upon this question, that one might almost despair of causing a single ray of light to illuminate their darkness [laughter]. But I believe, notwithstanding, that a regular system of petitioning, when the object sought is a distant one, and the time intervening between the present time and the accomplishment of the object, must needs be long. I believe that a regular system of petitioning, although it shall not produce any immediate impression upon either house, will gradually beget in the minds of the members of both houses, the conviction that there is a strong Anti-state-church feeling diffused throughout the community, that that feeling has gone to collect itself in thunder clouds to flash upon those houses, and that the time is speedily coming when they must ascertain all the bearings of this question, in order that they may take whatever part they have determined to take in the conflict before them. But even if they are unteachable, the nation are not. It may be that the light which falls upon a mirror does nothing to enlighten that mirror, but reflected back into the room, it will produce light all around. The House of Commons may be insensible to any prayer of the constituencies that sent them to their places. I speak, of course, of the bulk, and not of individual representatives—the House of Commons may be insensible; but our petitions containing a prayer for the separation of the Church from the State will be recorded as having been presented, in some at least, of the daily newspapers, and there will be gradually a general opinion generated throughout the community, that the conflict has already commenced, that every man who would be faithful to his trust must take his part and that all who wish well to the church of the living God must range themselves on the one side or the other, in order that this great controversy may be brought to a close. I may say, moreover, that the simple mode of filling the house with the echo of the phrase, "Separation of Church and State," will familiarize the ears and the minds of members with that sound, and gradually they will come to learn, bit by bit, what that sound means. Our friends who are there will no longer feel at a loss to allude to the subject; they will be encouraged to speak of it without circumlocution, and will feel that whenever they utter that phrase, "The Separation of Church and State," they are speaking in terms which will be endorsed by a large portion of our active countrymen. We begin the battle thus; not thus shall we accomplish it, we know. We must send out our picquets, but the bulk of the army—those who will have to hew and hack their way to the end which they propose—will come afterwards. This question is to be settled by the electors [hear, hear]. Mind that! If it be laid aside; if, in consequence of party conflicts, there be a dissolution of the House of Commons, and an appeal be made to the people, to sustain one bad party against a worse [laughter]—if we are once more to be harked away from great and good principles, that we may trail after those who are seeking place and power, and rather for the accomplishment of party ends than the advantage of the whole community—if, in short, we permit ourselves to be seduced by the specious cries and remonstrances of gentlemen always anxious to put us right when they wish to get into Parliament, but never anxious to remember the arguments they employed when they have got there—then I say, this question will be indefinitely postponed. It will be of no use for us to discuss and argue in large, crowded, and enthusiastic meetings like this. Give me the enthusiasm, after all, that will condense itself into deliberate purposes [applause], and whilst it can freely expend its superfluity of force in "hears" and "cheers," will, when the proper time comes, subside into a calm and determined, and unswerving vote on the day of election [applause]. Every camp has its sutlers and its holiday folks, and they all follow the sound of the band and the trumpet, when danger is not nigh. The soldier alone, who knows what is expected of him, and who is determined to do it, stands when the foe is in sight. We have each, individually, a duty to perform. First let us see to it, that if we have a vote, our names be on the register [hear, hear]. Secondly, let us see to it that if our names be on the register, we give as early an intimation as possible to our fellow constituents of the kind of principles for which we intend to give our votes. Thirdly, let us seek, above all things, to put up some man who shall fairly exhibit those principles and reflect them. And fourthly, when he is put up, stand by his side though the whole world should hiss us down. Cromwell had his Ironsides; he had trained them to prayer, and he had trained them to martial courage too; they were under perfect discipline; and however mistaken we may suppose the means they employed were, they went forth in the name of the Lord of hosts, for the accomplishment of their purpose; and they were invincible [hear]. We must have our Ironsides too, but they must be the men for the hustings, and not simply for the field—men who will work at a general election, and work without pay [cheers], men who will sacrifice themselves in order that they may accomplish the one purpose for which they possess their franchise. It is said that all the institutions of this country are arranged simply to result in one fact—that twelve men shall be gathered together in one jury-box. The administration of justice, in other words, is the object of all our institutions. In the same spirit I would say of our platform meetings, of all our discussions, all our tracts, all our petitions, all our endeavours to raise the question in Parliament, and to enlighten the minds of statesmen upon this great subject—all of them should be intended to result at last in putting a majority of votes upon the register at the poll [applause]. Are we, then, prepared to make this stand when the election comes about? They tell us that a general election is not far off. I will not be any prophet in the matter. I am sure it will be postponed as long as possible [laughter]. I have not the slightest idea that the House of Commons will be dissolved, and that an appeal will be made to the people for fresh representatives, until political parties have come into a dead lock [laughter]. But I really begin to think that the dead lock is coming about [hear, hear]. And I know that the persuasion is entering into the minds of members, and that they are consulting their various constituencies in order to prepare for another general election. Let us, then, be on our guard; let us be prepared to act when the time comes; let us see to it that we do that honour to our principles, at the hustings and the poll-booth, that we do on this platform, and in similar meetings. I will not detain the meeting further than simply to congratulate them upon the evident and rapid advance which the question is making in this country. I can but look back upon the time when we first engaged in this great enterprise, and when the feelings of society generally were those of indignation and scorn at the presumption and folly of those who would undertake so great a work. We have already gone on caring neither for the noises that assailed us discordantly on the one side or on the other; we have had our objects clearly and simply before us. We have taken towards that object the nearest roads we could ascertain; we have advanced thus far; there are helpers coming from every quarter, some seceding from the Church, some working in the Church. We give to all of them the right hand of fellowship, and bid them God speed. But our motto is, Onward, onward, onward! We dare not retreat, for we should then be unfaithful to our convictions. We will not give up, because we have already pledged ourselves to the principles that we hold to be dearer to us than life; and we cannot but succeed, for He who has all power in his hand, and who rules over all the hearts of the children of men, has promised that his church shall one day arise and shake herself from the dust, and put on her beautiful garments, and loose herself from the bonds of her neck [applause]. We earnestly and fervently pray for the advent of this glorious period; and though our own eyes may be sealed in death ere we behold the great and glorious consummation, we have this strong conviction burning in our own bosoms, lighting up to enthusiasm whenever we meditate upon it—that we are indeed engaged in a work to which omnipotence itself is pledged, and that as surely as there is a God in heaven, the Church shall one day be free [loud applause].

Lawrence Heyworth, Esq., M.P. for Derby, seconded the resolution. He said he could add nothing to that which the previous speaker had uttered. He had had much pleasure in listening to the address of his friend Mr. Spencer, and was glad that the Chairman had given him so wise and deliberate a hearing. It was his privilege to say that he (Mr. Heyworth) was sent to Parliament on the very principle to which the Anti-state-church Association adhered. He believed that the alliance of the Church and State prevented the former from doing that amount of spiritual good which it might otherwise accomplish, and the connection was, moreover, a barrier to every good law which they wished to enact [loud cheers]. The hierarchy were evidently jealous of the least innovation, and were afraid that if one brick were touched, the whole building would come tumbling about their ears. He earnestly hoped that the endeavour of the Association would be successful. Truth was certainly omnipotent, more especially when revealed directly from the God of Heaven [hear, hear.] He hoped that those who had listened with so much attention to the speeches which had been delivered, would not only cherish the truths they had heard, but would endeavour to carry them out in practice, and communicate them as far as possible to their friends and neighbours [hear]. Each person in the assembly might thus be as important an agent in the cause as any man standing on the platform [applause].

The resolution was here put, and passed *nem. con.*

Dr. Hutton then moved a vote of thanks to the Chairman, for his able and dignified conduct in the chair, which was seconded by William Baines, Esq., of Leicester, and carried by acclamation.

After a brief acknowledgment from the Chairman, the proceedings terminated at a few minutes before ten o'clock.

Kirkham, Lancashire.—Another Ecclesiastical Auction.—The inhabitants of the above place were favoured, for the first time, on the 27th of April last, with a practical lesson in the workings of that "national homage to religion," the compulsory Church-rate system, with its seizures and auctions. The victim of State-church rapacity in this case was the Independent minister of the place, the Rev. Robert Best, who based his objection to the payment of 9¾d. Church-rate on the ground that a civil magistrate had no authority to coerce his conscience, by demanding his money to support a religious system in which fatal error is taught and vital truth concealed. Three policemen and two assistants were employed to put in force the distress warrant. Seven mahogany chairs, of the value of £4, were abstracted for this rate of 9¾d. and expenses; and while the owner was attending a funeral at the parish church, his furniture was sold at the market-place, within a stone's throw. The bell of the auctioneer, at the very church gates, mingling its sounds with those of the bell for the dead, made harsh and discordant music, disgusted the parishioners more and more with such a disgraceful system of supporting religion, and hastened the sounding of the death knell of these shameful rates in this place. The rev. gentleman has published an affectionate appeal to the Churchmen of the district on the evils of the compulsory system, which will be gratuitously distributed among all the inhabitants.

How the British Spare the Conquered.—In the *Times* of the 26th ult. appears a letter from an officer of the 2nd Europeans engaged in the Battle of Goojerat, and the subsequent operations on the Jhelum. The following are correct extracts from that letter, and refer exclusively to transactions that took place *after* the Sikhs were defeated, and when a merciful conqueror usually respects the vanquished:—

The enemy were in thousands trying to escape, and our men *knocking them over like dogs!* . . . Some of our men screamed out, "They are off" . . . Fordyce's troop went off at a gallop, our men giving them three cheers—such cheers! *it was a perfect scream of delight and eagerness*, and you may be sure I assisted and *yelled till I was hoarse!* . . . Every *wounded Sikh* was either shot or bayoneted. . . . I rushed up with a few of the grenadiers, and found four men reloading their pieces; three were bayoneted, and *I was hacking away at the head of the fourth*, when Compton, of the grenadiers, shot him. . . . The last shot was fired at an unfortunate Goorer in the camp, who was *seated quietly reading their Grunth!* . . . We waited at this place for about two hours, and I can assure you they were about the *jolliest* two hours I ever passed. I never enjoyed a bottle of beer so much in my life!

Such are the horrid details of war; such are the transactions attributed to a righteous and merciful God; such are the victories for which the Earl of Galloway and Sir Robert Inglis desire a day of national thanksgiving!—*Bradford Observer.*

The Directors of the Eastern Counties Railway have published a counter-statement, intended to qualify the one by the Committee of Investigation. They have no wish to extenuate their conduct where they are blameable as a body, "while they regret they did not earlier oppose the influence which led to erroneous measures." But "whenever Mr. Hudson was thwarted he threatened to leave the direction," and it was thought the proprietors would not be agreeable to this; so his wishes were carried out by the Board. They dissect the financial statement of the Committee, and come to a final conclusion, that a dividend of 4s. per share could and should have been declared.

RELIGIOUS INTELLIGENCE.

Bishop's Hull.—A few days since, the members of the church and congregation belonging to the Independent chapel, Bishop's Hull, presented to their minister, the Rev. J. Poole, as a token of esteem and affection after seven years of ministerial labour among them, a sum of money sufficient to enable him with comfort to attend the May meetings in London. This was the more pleasing, as the minister had no knowledge whatever of the matter untli the thing was actually done.

Induction of a Successor to the Late Rev. D. Russell, D.D.—On Thursday evening the Rev. Robert Lang, A.M., late pastor of the Congregational Church in Portobello, was solemnly recognised as pastor of the church assembling in Ward Chapel, Dundee.—*Scottish Press.*

Independent Chapel, Sowerby-Bridge, near Halifax.—Mr. Ritchie Moffett, of Rotherham College, has received and accepted a unanimous invitation to become the pastor of the church meeting in the above place of worship, and enters on his labours in this interesting and extensive sphere in the latter part of July.

Exeter.—The friends assembling in Bartholomew-street Chapel have, after a comparatively short period, succeeded in obtaining a successor to their late pastor, the Rev. John Bigwood. The Rev. George Cole, who has, for the last seven years, been the pastor at Church-street, Blackfriars, London (the place of which Mr. Bigwood is the pastor), has, after preaching here several Sabbaths, to large and increasing congregations, received from the people a unanimous invitation, which he has accepted, and will commence his stated ministry on Sunday next.—*Western Times.*

Rush's Religious Experience.—About eight or nine years ago, the late Mrs. Rush and her family commenced an attendance on the ministry of the Rev. W. W. Andrew, although at that time living at Wymondham, a distance of three or four miles. Rush himself soon began to attend, and for five years was pretty constant at his devotions at church. That great care was bestowed on the moral culture of his family, is plainly manifested by the fact that, whatever might be the weather, they were invariably present; whatever pews were empty, theirs was always full. The children, indeed, were ever characterised by order and assiduous attention to their devotional duties; every one was furnished with a Bible and Prayer-book, although some of them were not more than four, five, six, or seven years of age. By the governess who was then living with the family, they are represented as of amiable dispositions, and of a most interesting character: and as a proof of the great attention which they bestowed on the instruction conveyed by Mr. Andrew's ministry, it may be mentioned, that on their arrival home, they recited the most important of his observations with remarkable accuracy. After an attendance of great regularity for some months, Rush evidently became deeply impressed with the religious truths which he heard; he wept constantly, but it is remarkable that by the most earnest preaching, in which threatening or judgment formed the principal feature, he was never moved; his heart was easier melted than broken; the love of Christ was the only theme which deeply affected him. Rush's emotions, indeed, were noticed by the congregation, some of whom have frequently observed to their pastor, "Oh! Sir, I have seen Mr. Rush stand with his eyes fixed, and staring as though his heart said, 'I will not flinch;' and yet, Sir, I have seen his very coat wet with tears, when he appeared determined, as it were, to brave it out." Many would say, too, "We do, indeed, pity that poor man;" although his sobbings were so loud that they at the same time complained of being disturbed. . . . . While his wife, who was a deeply pious and excellent woman, was on her death-bed, she bade her children an affectionate adieu, and then, taking hold of Rush's hand, she said, "James, you must repent of your sins, or you will never go where I am going." At these words he seemed deeply affected, and in an interview with Mr. Andrew, which occurred a few minutes after, he manifested the strongest appearance of a man deeply convicted of sin, asserting in the warmest language the agony which he felt on account of his guilt, and his determination henceforth to live solely to God. A year and a half after this, we understand the housekeeper left, in consequence, we believe, of Emily Sandford being brought to the house. Until this unfortunate young woman was introduced to the family, everything in the house is said to have gone on comfortably and pleasantly. When the housekeeper left, Rush ceased to attend the ministry of Mr. Andrew, giving as a reason that he spent much of his time in London, and attended a chapel, the ministry at which reminded him considerably of that which he had so long enjoyed under Mr. Andrew. From this period Rush seems to have attended no place of worship in this neighbourhood with any regularity, and the professions of what his mental state may have been, up to the time of the murder, we have been unable to learn.—*Norfolk News.*

The Mansion-house.—On Friday evening, the Lady Mayoress gave a juvenile ball, which was attended by upwards of 300 children. Dancing commenced in the saloon at eight o'clock, and in the course of the evening a series of dissolving-views and other amusements were exhibited in the Egyptian Hall.

CORRESPONDENCE.

PREPARATIONS FOR A GENERAL ELECTION.

To the Editor of the Nonconformist

Dear Sir,—There appears to be very little doubt but that shortly the do-nothing Lord John will do something in the shape of resignation, and so end the career of the present House of Shams. With this in prospect, I think the Committee of the British Anti-state-church Association should lose no time in making preparations for the contingencies of a general election. The success which has everywhere attended the deputations, demonstrated that if numbers could decide the question, *to-morrow* would be the day of the Church's emancipation. But as the many do not possess the franchise, should not something be done that will influence the hard-to-be-reached few who do? And I think the tracts of the Association would, if more extensively circulated, be one powerful means of so doing. Every voter should receive one or more of these convincing agents, accompanied with an address, so as to get the generality to think on the subject; this done, the cause would work its own way. To do this thoroughly will require a considerable fund, which may be obtained if every member of the Association—after doing what he can himself—will induce at least one fair friend to contribute something for a fancy bazaar, to be held in London as soon as possible. Our countrywomen are ever ready to help a righteous cause, and there are Nonconformist women in the land not a few; many known, but multitudes unknown, who do not even know they are so themselves, for the working of mind is silent, it does not always take a "local habitation and a name." Let these silent ones be made to have a voice, let them be made acquainted with their own power, and then, to alter a little the couplet, we shall see them

"Assert their female right,
And *work*, and *work*, with all their might."

I merely throw out these hints, just adding that it must not be left to London—let every place do *its best*; not what it thinks it *can*, but what it *thinks* it *cannot*; and a fund will be raised sufficient to rouse every constituency to action.

I remain, dear Sir, yours respectfully,
York. F. Y.

PUNISHMENT OF MURDER.

To the Editor of the Nonconformist.

Dear Sir,—Murder is evidently on the increase in frequency and enormity, and capital punishment fails to deter from its commission. A thought has struck me, that it would be well to try another plan to restrain it; viz., that the convicted murderer should be confined for life as a dangerous lunatic, and be shut up in a separate ward, where he should be subject to privation of all the comforts to which other lunatics are admitted—as intercourse with their friends, and permission to hold some converse with society as they are able to take advantage of it. I would not, of course, deprive them of the privilege of attending worship; but they might be screened from the rest. I throw out this suggestion, and if it meet your approval, permit it to appear.

I am, dear Sir, yours truly,
William Bathurst Woodman.
Stonehouse, Stroud, April 16, 1849.

THE MEMBERS' MEETING OF THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Nonconformist.

My Dear Sir,—In your report of the Members' Meeting of the Baptist Missionary Society, you describe the reconciliation which has happily taken place between Mr. Hinton and Mr. Stovel.

Your description, however, is likely to mislead your readers. It is quite correct that Mr. Hinton did, in the most honourable manner imaginable, apologize and even spontaneously ask forgiveness of Mr. Stovel. It is true also that Mr. Stovel ultimately received what was so generously offered, and there the matter was about to end, with the interchange of the friendly act you have recorded.

Several gentlemen, however, felt that an apology from Mr. Stovel was quite as much demanded as from Mr. Hinton. The provocation had, at all events, been mutual.

On being asked by the Chairman to assure Mr. Hinton, that for the offence which he had given him he was sorry, Mr. Stovel gave the assurance. Without that, I believe, the meeting generally felt that the indication of friendliness and reconciliation would have been incomplete.

That we may have no more occasions for such reconciliations, is the earnest wish of yours very truly,
William Brock.
12, *Gower-street, April* 27.

A SHAM DEMOLISHED.

To the Editor of the Nonconformist.

Dear Sir,—I suppose that there are some Dissenters who will be angry with the Bishop of London for prohibiting the delivery of the sermon on behalf of the London Missionary Society, announced to be preached in Mr. Mortimer's chapel. Let me beg of such to read the canons of his lordship's church; and though they may think Charles James to be less worldly wise than he has had the reputation of being, they will be convinced that, ecclesiastically, he is perfectly right. And, if my information be correct, even the London Missionary Society has but little cause to regret the occurrence, since this annual episcopal sermon has been for a long while a source of considerable embarrassment to its committee. First of all, they have had to search from the Tweed to the Land's End, to find a clergyman sufficiently liberal—or, in other words, irregular enough—to undertake the task; then there has been an Episcopal Chapel (those eye-sores to the orthodox Churchman) to be found, the doors of which would be thrown open for the purpose; to say nothing of the necessity of obtaining the consent of the minister of the parish, and of observing the other formalities which help to make the State Church a huge system of obstructiveness. These difficulties overcome, the next thing has been to whip up a congregation (of Dissenters, I suppose) to hear what has been obtained at the cost of so much trouble and money; and then, what think you, Sir, has been the grand result? Why, that the collection has about paid the expenses; if, indeed, it has not left the society out of pocket by the effort.

The fact is, that for some years the whole thing has been a thorough sham—an attempt to keep up an appearance of union between Churchmen and Dissenters which has not, and cannot, exist. A single touch of the Bishop of London has at last burst the bubble; and whatever degree of odium he may have brought upon himself, he will have done the Missionary Society no harm, and honest Nonconformity considerable good.

Yours sincerely,
May 7th, 1849. John Thorough.

PENANCE IN A PARISH CHURCH.

In the parish church of Fen Ditton, near Cambridge, on Sunday morning, the scene of a man doing penance, in consequence of the sentence of Sir H. Jenner Fust, was performed in the presence of a crowded congregation, assembled from all parts of the neighbourhood, the majority of whom were working men. Some persons of more respectable position had evinced great anxiety to secure pews and seats, and on the opening of the church-doors a rush took place, and every part of the church was instantly filled. The screen was occupied by "bargees," who sat astride, the capitals of the columns had human occupants, and in other parts of the sacred edifice struggling and fighting arose for a good view of the penitent Edward Smith, a gardener and fiddler, whose offence was having slandered Mrs. Martha James, wife of the rev. rector of the parish, with an accusation of adultery. The rector and the lady slandered occupied the rector's pew. The officiating minister (Mr. Small) on commencing the service was saluted with a shout "Speak up, old boy," accompanied by a chorus of laughter. The sermon was interrupted by the breaking of windows by the mob outside the church, by cat-calls, whistling, and other unseemly noises, and a dog fight within the building divided the attention of the congregation with the ceremony of the penance. The arrival of Smith, the fiddler, was at length announced by a tremendous uproar.

The following description of the scene which ensued is given by a correspondent of the *Daily News*:—"At last his veritable appearance was announced by a shout from the parties outside that almost shook the edifice, and a complete stop was put to the sermon. It was clear that at this time there were several parties smoking in the body of the church, as the smoke was seen rising towards the roof, and a smell of tobacco was evident to all. The shout outside subsided as Smith entered the church, but was taken up by its occupants with three hearty cheers, clapping of hands, whoops, and other discordant sounds. On his reaching the reading desk, the press was so great that he had to be lifted into the pew of one of the churchwardens on men's arms, and when there he was mounted on a hassock, placed on a seat immediately facing the pew of the Rev. Mr. James. Nothing but this would satisfy the audience, and quiet was in some degree restored by Smith waving over his head the paper from which he was to read his recantation, supplied to him by Mr. Cooper, attorney of Cambridge, the legal adviser of Mr. James. Mr. Small essayed a continuance of his discourse repeatedly, but was as often met by cries of 'Smith, Smith, one cheer more for Smith,' the said cheer being most heartily given, and Smith as often calling 'silence for the minister.' This uproar continued, and then Smith beckoned to Mr. Kent, one of the churchwardens, and asked him what was to be done, saying, "You see what a state the church is in, you know what is best, I am your prisoner, and will do as you think proper." While this observation was making, a broom which had been found in one corner of the church, flew across it, and fell within a yard of the pulpit. Then came a hassock—then another; then the pews were broken, and the pieces flew in all directions. The hassocks came thick as hail, being evidently aimed at Mr. Small and Smith, who by this time were standing close together, the one reading, and the other listening to the recantation; Mr. Small having closed his book, and descended from the pulpit for the purpose of hearing it, as the only means of preventing the total demolition of the interior fittings of the edifice, which at one time seemed inevitable. It was impossible to hear a word Smith said, and it is doubtful whether Mr. Small did, for the reporter of this narrative was within half a yard of the pair.

"Mr. Small had no sooner left the pulpit than it was occupied by spectators, who maintained their position there to the end of the proceedings. At last a hassock struck Mr. Small, and at the same moment Smith concluded reading his recantation, and moved out of the pew to leave the church. On his setting his feet on the stones of the aisle he was taken up by the mob amid shouts of 'Bravo, Smith—well done, Smith,' and the most hearty cheers, and carried out on men's shoulders. On his way to the 'Plough,' to which he repaired, he was called upon for a speech, and in reply said to the immense crowd which was besetting him, 'I am sorry I cannot ask the whole of you to dinner, but I am a poor man.' On his way through the village the inhabitants rushed out to shake hands with him, and on his entering the 'Plough' the house was immediately filled with his admirers, who consumed the remainder of the afternoon in smoking and drinking on the green. Smith, however, with good taste, retired to his domicile, saying he was desirous that there should be no disturbance. Mr. and Mrs. James, on the other hand, were hooted on their exit from the Church, and were followed to the rectory-house by a mob, some of the members of which broke the windows with stones.

"Throughout the day a collection was going on

through the village by men with boxes, May-day fashion, the supplication being 'Please to remember Smith,' and the proceeds being intended to be appropriated towards the payment of Smith's costs. It is doubtful whether the house of God was ever the theatre for the enactment of a similar scene, and the whole affair has only tended to increase the original scandal."

SEIZURE FOR CHURCH RATES AT WIGAN.—Caleb Hilton, Esq., a very respectable Attorney, and a hearer of Mr. Reaf, Congregational minister, had his house entered during his absence, by certain officials, and two elegant chairs were taken out, and offered for sale in a court near the Market-place. Not a single auctioneer in the borough would dirty his hands in the business; but a creature from a neighbouring village, one who possesses the negative qualification of not being, from the colour of his skin, able to blush, put on a face of brass for the occasion, and, amidst the ridicule of the bystanders, knocked down the articles to the highest bidder. The effect has been, that a resolution was come to, in less than ten minutes, by several influential Dissenters, not to pay in future, and to indemnify the parties who may be seized upon.

MR. WYLD'S new and cheap maps of Hungary, and the Battle of Goojerat in India, will be valued by all who take an interest in events which, sanguinary as they may be, exercise an important influence on the destiny of nations. The first of these maps is especially valuable—for of few continental countries are the British public generally so ignorant as of Hungary; and now that the war of independence in that country has become a matter of European importance, in consequence of the interference of Russia, every newspaper reader will be anxious to study the geography of a country which has waged the most successful contest against military despotism which modern times have witnessed.

THE EASTERN COUNTIES RAILWAY.—Arrangements are said to be in progress with a party of great respectability and undoubted respectability for working this line by contract instead of by the company itself, and it is alleged that the saving to the company will be £90,000 a year.—*Observer*.

DEATH OF THE BISHOP OF LIMERICK.—The Hon. and Right Rev. Edmond Knox, Bishop of Limerick, died at Birmingham, on Thursday last. The deceased prelate was the youngest son of the late Viscount Northland, and uncle to the present Earl of Ranfurly. He was in the 77th year of his age.

MARRIAGE BY LICENSE BILL.—Mr. Ewart's bill to amend the Act for Marriages, so far as it renders necessary the giving of a notice to the Superintendent-Registrar, and the issuing of a certificate by him, consists of a preamble and four other clauses. The preamble, after reciting the provisions of the several acts to be amended, repeals so much of the acts as relates to the giving of a notice to the Superintendent-Registrar, and the issuing of a certificate by him in cases of marriages by license. Clause 2 enacts, that every Superintendent-Registrar shall have authority to grant licenses for marriages in any building registered for marriages, on the affidavit or declaration of one of the parties, without previous notice. Clause 3 provides, that, in all cases of marriage by license under 2 and 4 Vict. c. lxxii., the party making such oath or declaration as aforesaid, shall, in lieu of making oath or declaring, that one of the parties has, for fifteen days before the grant of such license, had his or her usual place of abode within the district, make oath or declaration according to the form in the schedule to the said act. Clause 4 enacts, that the fee for the Superintendent-Registrar's license shall be £2 above the value of the stamps (instead of £3, as at present). Clause 5 contains the usual proviso, that the act may be amended or repealed this session.

PRINCE ALBERT yesterday laid the foundation-stone of the Middlesex New Pauper Lunatic Asylum, at Colney-Hatch, about ten miles from London.

POSTSCRIPT.

Wednesday, May 9, Two o'clock.

FOREIGN INTELLIGENCE.

FRANCE.—A commission was named on Monday night, in the Assembly, to examine the instructions given to General Oudinot. The commission came to the following resolution:—

The National Assembly invites the Government to take, without delay, necessary measures in order that the expedition to Italy may not longer be turned from the object assigned to it.

After a tumultuous discussion, at half-past one in the morning the resolution was carried by a majority of 87. In consequence of the news from Italy, orders were given at Toulon, on the 4th inst., that the artillerymen of the siege battery of Toulon should instantly embark for Italy.

THE FRENCH EXPEDITION TO ROME.—The report of the repulse of the French troops by the citizens of Rome is confirmed. A letter from Toulon says:—"At last, seeing the impossibility of continuing a struggle which became fatal, General Oudinot ordered the retreat, and the expeditionary corps occupies at this moment a strong position near Rome. We had about 200 men killed, of whom some are officers; amongst them is M. Farras, aide-de-camp of General Oudinot, and several hundreds wounded." The correspondent of the *Daily News*, under date April 29, writes as follows, relative to the state of feeling in the city:—

The enthusiasm of the citizens and troops, instead of flagging, is every hour rising with energy. The National Guard was passed in review before the Assembly and the triumvirs this morning, and all swore to defend Rome to the last drop of their blood. The lower orders are in a perfect state of frenzy, and brandish pitchforks, knives, and every imaginable implement, crying out for the infamous French invaders to come if they dare. The Princess Trivulzio de Belgioloso is at the head of a committee of noble ladies who are busy preparing bandages for the wounded and wadding for the cannon. All the bridges of the city, from Ponte Molle to Ponte Sisto and St. Bartolomeo, are undermined, ready to be blown up. The Tiber is now swollen. The artillery staff are erecting batteries, and the engineers redoubts, at which the people work with zeal and alacrity. All the paving stones of the town are in heaps, and are being carried to the tops of the houses.

THE INSURRECTION IN DRESDEN.—Dresden was the scene of a sanguinary contest on the 3rd and 4th instant, the people having risen in consequence of the despotic conduct of the King of Saxony. The civic guard took part with the people, who succeeded in repulsing the military at several points, and gained entire possession of the Old Town. The city was studded with barricades. On the 5th, 2,000 Prussian troops arrived, and immediately occupied a portion of the Old Town. According to the latest accounts from Dresden, the insurgents have expressed a desire to capitulate. Other Prussian troops were expected in the above capital. The Leipsic town council and board of aldermen have protested against the employment of foreign troops in Saxony. A Provisional Government had been formed. The King and Royal Family had fled to the fortress of Königstein. The final result of the insurrection is still a matter of doubt, the communication with the city being cut off.

HUNGARY.—The news of the deposition of the Emperor of Austria, as King of Hungary, by the Hungarian Diet at Debreczin, and the proclamation of the independence of that country is confirmed. Kossuth is provisional president of the Government, and is aided by two other ministers. The National Assembly of Hungary will be opened on the 10th of May, in Pesth, when they will have to decide as to the future system of government in Hungary. Probably the Republic will be proclaimed; if not, Prince de Joinville or the Duc de Leuchtenberg will possibly be invited to accept the throne.

PARLIAMENTARY INTELLIGENCE.

THE NAVIGATION-LAWS.

The debate in the House of Lords on the bill for repealing the navigation-laws was brought to a close at the unusually late hour of half-past five o'clock this morning. There was, as on Monday night, a considerable attendance of strangers. The division, to which far greater interest attaches than the debate, was as follows:—

CONTENT—Present	105	
Proxies	68	—173
NON CONTENT—Present	119	
Proxies	44	—163
Majority in favour of the second reading of the bill		10

The debate was opened by the Earl of CARLISLE, who spoke moderately, but ably, in support of the bill. He was followed by Earl NELSON, Earl TALBOT, and the Earl of HARROWBY, in opposition to the bill.

Lord WHARNCLIFFE explained the reasons why he gave a qualified support to the second reading of the bill; and, on the other hand, the Marquis of LONDONDERRY, regarding the bill as one of the most dangerous experiments ever introduced to their lordships' notice, should give it his strenuous opposition.

The speeches of the debate were, however, made by Earl GREY and Lord STANLEY; during the delivery of each of which, the House seems to have forgotten its usual frigid dignity, and given way to somewhat uproarious demonstrations of feeling.

Earl GREY was very emphatic on the impossibility of returning to protection, and the consequences of throwing out the bill:—

The corn-laws were settled for ever [loud cheers]. He was confident that this was the case, and he apprehended no very serious evil from the reopening of that question. He begged of their lordships to consider well whether it was not full of danger again to re-open the agitation upon the subject. Let them remember all the machinery of agitation, and how, if re-opened, it would affect the interest of land. If they began a real agitation for the restoration of protection—if, for instance, they said that a return to protection was necessary for the carrying on of their business, they would depress the value of landed property. That property was suffering at the present moment, and yet there was nothing in the present crisis to justify a panic [laughter from the Protectionists]. The average price of wheat now was 45s.; the average price under the system of protection had been 35s.; and, therefore, there was nothing to justify the panic. But there was not a landlord now who was not suffering from the depressed value of land; and in the present state of Europe was there no danger to be apprehended from setting class against class—from again calling into existence the machinery of agitation upon anti-corn-law and pro-corn-law, and upon that most exciting subject of the food of the people, raising a cry for protection? [cheers.] Were their lordships so blind as not to know that among those who were ostensibly prosecuting the repeal of the corn-laws, there were many who felt regret at the success of that measure—that there were many who were anxious to keep up the agitation for ulterior, and, as he (Earl Grey) thought, dangerous objects? [hear, hear, hear.] Were they going to let such parties as these recommence agitation for these more dangerous purposes? He trusted not. He warned them to beware lest the tenantry of this country should turn upon them and say that it was not protection but something else they wanted—that they required not a gentry to dictate to them, but that they would set up for themselves and adopt a most dangerous cry [hear, hear]. Were their lordships prepared by their vote that night to produce a general election, in which dangerous and most exciting topics might be raised? Were they prepared to run incalculable risks? [hear, hear]. True, a noble lord had told the House the night before to anticipate no danger, but to look at the measure before them, and to throw it out without fear or scruple; but if that noble lord would brave the storm, he (Earl Grey) trusted their lordships were not prepared to follow his example, but that they would consider the bearings of the present question upon the general interests of the country, and if they regarded the management of public affairs as imposing upon them the highest and most solemn responsibility, he had no fear of the result of that night's division [loud applause].

Lord STANLEY seems to have lost his temper, and to have been prodigal of threats and entreaties:—

The noble earl told them to beware how they again raised questions between different classes of the country. He begged leave to say that it was not they who were raising questions nor setting one class of the community against another [cheers]. Upon this question their lordships could exercise an independent judgment, for there was hardly a man amongst them who had any personal or pecuniary interest in it. If they were fighting for the interest of a class, it was for a class with which they had no connexion, and upon whose support and maintenance depended the stability of the empire. Let not noble lords delude themselves with the notion that the people of this country would abstain from putting in motion every means which they could constitutionally resort to for securing that protection which the vote of their lordships in favour of the measure would compel them to think that they had looked for at the hands of Parliament in vain [cheers]. They would not be slow to follow the example which, on a late memorable occasion, had proved so memorably successful in influencing the Legislature, whether for good or for evil, to pass a momentous statute. The machinery of which the noble earl was now, in his turn, so apprehensive, might, and would be, set in motion again. The noble lord concluded by a very eloquent apostrophe to the illustrious duke (of Wellington), expressive of profound regret at the supposition that the opponents of the measure were not to have his support. He conjured noble lords to reject the measure by voting against the second reading.

In the House of Commons, Sir W. MOLESWORTH gave notice, for the 24th instant, of moving an address for the appointment of a committee to inquire into the administration of the colonial possessions, with the view of removing the causes of colonial complaint, of diminishing the cost of colonial government, and of giving increased scope to individual enterprise.

Mr. HEADLAM, in an explanatory address, moved for leave to bring in a bill to render lawful the formation of incorporated joint-stock banks, based upon the principle of a limited liability of the shareholders. The CHANCELLOR OF THE EXCHEQUER opposed the introduction of the bill; and, after some discussion, the motion was withdrawn.

Major BLACKALL was proceeding to bring forward some measure for the improvement of Ireland, when the House was counted, and forty members not being present, adjourned at eight o'clock.

THE REV. BAPTIST NOEL.

TO THE BISHOP OF LONDON.

MY LORD,—As a Dissenter from the doctrine and discipline of the Establishment, I have taken before a magistrate the oaths prescribed by 52 George 3; yesterday I preached for Mr. Binney at the Weigh-house chapel, and received the Lord's Supper with the members of that church; and I am ready to do any other proper and lawful act which your lordship may suggest by which I may publicly declare my dissent. I had intended to be silent for some time, but the progress of Mr. Bouverie's bill has changed my intention, because as that bill will doubtless pass through the House of Lords without material alterations, and I am unable to avail myself of it, I wish to ascertain, as soon as possible, whether its effect will be to sentence me to imprisonment for preaching the gospel.

Had the act simply declared that the seceding clergyman is deprived of all offices and emoluments within the Establishment, and incapable of them for the time to come, I should have thoroughly approved it. Had it further enacted that each seceder, upon proof of his secession, should be deposed from the ministry, I might have thought that the legislature was intruding into matters beyond its competence, when it ordered bishops to depose ministers of Christ, and that this afforded new proof of the bondage of the Church to the State in spiritual things, but I should have submitted cheerfully to its enactments. But this bill makes me a party to my own deposition from the ministry. I am to certify to your lordship my avowal of dissent, upon which you are ordered to "depose me from holy orders," and then I am to be free from all pains and penalties. To avail myself of this act is to purchase exemption from legal penalties by consenting to my deposition from the ministry; it is to avow, not that I have ceased to be a minister of the establishment, but that I have ceased to be a minister of Christ. Were deposition from orders merely an act of exclusion from the body of the established clergy, I should willingly consent to it; but as it is an act which declares me to be no longer a minister of Christ, I cannot do so; because, with every wish to pay due respect to the legislature, I cannot purchase exemption from any penalties by a lie.

When I was ordained, I was required to declare my belief that I was "inwardly moved by the Holy Ghost to take upon me this office and ministration," and that I was "called according to the will of our Lord Jesus Christ to the ministry of the Church." Those who lightly enact the deposition of a minister may think that this declaration is a farce; but in my case, at least, it was a solemn declaration of the truth. That call of Christ, determined by the influence of the Holy Spirit in the heart, with other suitable qualifications, seems to me the substance of ordination: and the recognition of this call by a bishop is one among several modes in which the call of the Church is added to the call of God. As I believed then I believe now, that I have been called to the ministry by Christ, and no prelate, Church, or Parliament, can either exonerate me from the obligations of the ministry, or deprive me of its privileges; and if I should say, as this bill invites me, that I have ceased to be an ordained minister of Christ, I should lie.

Although I attach no especial value to episcopal ordination, yet it is valid; and I can no more be a layman, than a Presbyterian or Congregational minister is so. Whatever, therefore, Parliament may enact, I can neither cease to be a minister, nor cease to preach; and, if the law requires it, I would rather suffer any length of imprisonment for preaching the gospel than purchase an exemption from trouble, by either declaring that I am no minister, or by ceasing to preach.

I shall take the liberty of sending this letter to two or three newspapers, because I wish the character of the "relief" afforded to seceding clergymen, by the bill now passing through Parliament, to be known.

I remain, my dear Lord,
Your Lordship's faithful servant,
Hornsey, May 7th. BAPTIST W. NOEL.

CORN-EXCHANGE, MARK-LANE, WEDNESDAY, May 9.

We are well supplied with foreign grain this week. The trade generally is firm to-day, having buyers at Monday's prices.

Arrivals this week:—Wheat—English, 330 qrs.; Foreign 15,550 qrs. Barley—Foreign, 5,880 qrs. Oats—English, 50 qrs.; Foreign, 16,310 qrs. Flour—English, 890 sacks.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for Advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low :—

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TO CORRESPONDENTS.

"A. O." Perfectly legal.

"J. M." One shilling and a half-penny, we believe, is the price. The best house to inquire at is Wiley and Putnam's.

"T. W.," Loughborough. The matter is too local for us, and it is contrary to our rule to reprint letters from other papers.

"W. Smith" mistakes as to the fixed money qualification. *Any* subscription qualifies for members. The other matter shall be mentioned to the committee.

"An Original Subscriber." Excluded for want of space.

"Frater." All's well that ends well. No service can now be rendered by publishing.

"Alpha." Good in sentiment—might be better in metre.

We are sorry that the favour of our old correspondent in Edinburgh arrived too late to be made use of this week.

*** We are sorry to find that many of our subscribers, overlooking the distinction between a second edition and a supplementary number, have ordered the former, under the idea that the report of the annual meeting of the Anti-state-church Association would not appear in our current number. The second edition was published for the convenience of those who wished to obtain an early and full report of the meeting.

The Nonconformist.

LONDON: WEDNESDAY, MAY 9, 1849.

SUMMARY.

Our readers, we hope, will deem it not unnatural nor unbefitting that the *Nonconformist* of the present week should give the right of precedence to the affairs of the British Anti-state-church Association. We were able in our last number to place on record the Report of the Executive Committee to the Council, and the greater part of the deliberative proceedings of the latter body. We accompanied these documents with an editorial article, upon the topics handled in which, it will be needless to dilate again. In a second edition, published on Thursday, we had the pleasure of completing our account of the business of the Council, and of giving an accurate and full report of the annual public meeting, held in Finsbury Chapel, on Wednesday evening. We have transferred this additional matter to our present number, and now beg to direct the attention of our readers to it. The public meeting afforded triumphant evidence of progress during the past year. The spacious building in which it was held was crammed to suffocation—notwithstanding which the most perfect order reigned throughout. To the stedfast friends of the Association, it was a high gratification to see Dr. Price, the Treasurer, able once again to occupy the chair; and never did he do so to more advantage than on this occasion. There was one feature of novelty in the programme of the evening. Two clergymen of the Church of England were present on the platform, and spoke—the one, the Rev. T. Spencer, of Bath, by invitation; the other, the Rev. Mr. Stoddart, by permission. We must refer to our columns of intelligence for their respective speeches. Both went the entire length of the Association's fundamental principle—to which Mr. Spencer added a brief description of his plan of Church Reform. His position we regard as an untenable one—but all will do honour to his integrity and courage. He would arm the people with the authority of law to remodel the constitution and offices of the National Establishment—a popular repetition of the error which he repudiates when he demands a separation of the Church from the State. The spirit of the meeting was admirable, and its interest was well sustained to the close.

Akin to the more directly ecclesiastical question glanced at above, is the question of State Education. This subject also has been stirred afresh during the [illegible] illustration of the strong dissatisfaction [illegible] the clergy of the Establishment [illegible] ver which they have not en[illegible], is furnished by the petit[illegible]se of Lords, on Thursd[illegible] of Cashel, signed, the one by 42,000 Irish Protestants, and the other by 1,300 of the clergy, and supported by the Bishop of London, asking Government aid in educating the children of Protestants on a plan in harmony with their theological opinions. On the other hand, the *Westminster Review* for April, in an article headed, "Opening of the Session," bitterly bewails the fact that every step taken since the establishment of the National Board of Education at Dublin, by a Grey, a Melbourne, or a Russell Cabinet, has been in a retrograde direction—that the Committee of Council for Education are "little better than the Church puppets, of which Charles James Blomfield, Sir Robert Inglis, and about half-a-dozen other gentlemen, of similar political and orthodox standing, have pulled the wires"—that the execrable system," just as we predicted concerning it, "seeks to render a slavish conformity the standard of all intellectual employment"—and that the results of the present administration of the educational funds of Parliament are—"No schools where schools are most needed—more school-buildings than are required (sometimes shut up for want of scholars), in districts marked by the rivalry of Church and Dissent—Pupil teachers in the capacity of 'Deacons,' qualifying less for the schoolmaster's desk than for the pulpit—and a large extension of ecclesiastical patronage." Strange, that the *Westminster* did not foresee these natural consequences! We were right, then, when we denounced the new and insidious scheme as a Supplemental Church Establishment. As if to render assurance doubly sure on this head, we find that the Committee of Council have substantially yielded to the demands of the National-school Society, in regard to the management-clauses, and have given to the bishops power, on appeal, to exclude objectionable books and unfitting teachers from the schools in their respective dioceses. Now, therefore, is a fitting season for activity on the part of all who advocate an exclusively voluntary education, and we rejoice to perceive that both the Congregational Board of Education, and the Voluntary School Society, are energetically engaged. The minor sham will explode with the major, and State education, and State religion share in one and the same downfal.

Matters are fast ripening for some important crisis in the ecclesiastical affairs of this kingdom. Charles James of London, is rivalling Henry of Exeter, in consistent churchmanship. Mr. Shore's imprisonment—which, we trust, will not be much longer, his committee having decided upon payment of his costs—begins to be eclipsed by the novel vigour of the Bishop of London. That his lordship should have forbidden a clergyman of the Establishment to preach on behalf of the Wesleyan Missionary Society, seems to have awakened against him much righteous indignation—that he should dare to prevent the usual Church sermon on behalf of the London Missionary Society, will, doubtless, exasperate it. All we can say is, that we have no sympathy with those who can look kindly upon a bad system, and frown thunderingly upon the man who faithfully administers it. Both the societies richly deserved this humiliation—and both may learn from it, if they will, a profitable lesson.

Come we now to Parliament. The great party conflict of the session is in progress in the House of Lords. The field of it is the navigation-laws. The issue of it is meant to decide the question of a retrograde or advancing free-trade policy. The leaders are, on the side of Government, Lord Lansdowne, aided by the Duke of Wellington—on the side of the Opposition, Lord Stanley, assisted by Lord Brougham. The fight commenced, on Monday night, with a calm, historical, and statistical, speech from the President of the Council. Lord Brougham, impatient to play a new part, rushed to the encounter, and with that mixture of audacity, vanity, paradox, and forceful fluency for which he is so celebrated, poured out his anathemas on the Ministerial bill and its authors. Other peers joined in the *melée*—but were not able to bring the question to division. The debate, consequently, was adjourned. The termination of it, though future, is certain. The bill will be carried by a small majority. Lord Stanley will not be Premier. The Whigs, for the present, will not be forced to resign—and no appeal to the constituencies will need to be made.

In the Commons, Thursday, and part of Friday, were given up to the discussion of the Marriages Bill, upon which we have made a remark or two elsewhere. Further loans to Irish landlordism, amounting to about half a million, have been asked for, and obtained, by the Chancellor of the Exchequer—another specimen of the drift of Whig policy. When did we ever hear of the State lending money to manufacturers for erecting mills, and improving machinery? The Clergy Relief Bill has escaped some of the alterations of the select committee—the House have struck out the interpolated clauses which placed a seceding clergyman on a lower footing than Dissenters. The Parliamentary Oaths Bill came on again for discussion on Monday night, when the usual common-places on "Christian government," "unchristianizing the nation," "removing the safeguards of the Constitution and the Throne," were repeated. Mr. Peel made his maiden speech, and received plenty of adulation. The motion was carried by a majority of 93—an increase in favour of the measure, as compared with last session, of twenty votes.

Foreign affairs we have discussed in a separate article. They are this week unusually important.

ARTHUR ROEBUCK, M.P. FOR SHEFFIELD.

In common with not a few of our brethren of the press—in common with a large section of our countrymen—in common with the intelligent and the honest of all political parties—we welcome back Arthur Roebuck to the House of Commons. We are not amongst his blind admirers. We agree with him in many of his leading opinions, whilst we have little sympathy with the primary principles upon which he bases them. We like most of his conclusions better than the process of reasoning by which he arrives at them. The spirit of the age has set bounds to the mischievous tendency of his elementary notions. He would establish religion, if all men could but agree as to the religion to be established. He has given up compulsory education, only because he has discovered that the British people would not put up with it. He seems to regard an extended suffrage, which, however, he is willing to give, as a concession which would do little or nothing to remedy the evils which now bear upon the disfranchised. Taxation, which he would curtail in amount, does not, according to his view, affect the condition of the great mass of labouring men. We are at odds with him as to the grounds on which he rests all these points. We believe his political philosophy to be unsound. But he is an able, an out-spoken, and, looking to his practical conclusions, a liberal man. The country needs him. The House of Commons will be the better for his presence. We congratulate Sheffield upon having unanimously elected him—we congratulate him upon the mode and the extent of his triumph.

Mr. Roebuck, however, belongs to a political school for which we cannot say that we feel a very high esteem. It is characterised by an exclusive dependence upon intellectual bases—the moral it almost entirely ignores. It deals with human affairs as it would with a mathematical problem—lays down its axioms—states its facts—draws its inferences—carries out its conclusions, just as if there were no such thing in the world as all men have agreed to represent by the noun "*right*," or as if there were no such power as they commonly designate by the word "ought." Its ultimate standard is utility. In politics, it builds everything upon "the greatest happiness" principle—a principle, the adoption of which inevitably leads to many evils—which sets wide open the door for experiments proved by history to have been most baneful—which furnishes governments with a *carte blanche* for their own fancy to fill up—which puts into their hands an arrow, which they are bidden to shoot at the sky, a command equivalent to a permission to shoot where they please.

To such experiments Mr. Roebuck has entertained no radical objection. Within the limits of experience on the one hand, and practicability on the other, he has been willing to allow Government to try anything. Hence, his advice to the Legislature to pay the Roman Catholic priesthood of Ireland—hence, his desire for the compulsory education of the people—and hence, his zeal, up to the present moment, to make the State the schoolmaster-general. These mistakes have arisen, as it appears to us, from not drawing a proper distinction between the *object* for which civil governments are constituted, and the final *results* they may be instrumental in producing. That the impartial administration of justice between man and man, and the protection of life, liberty, and property, by a supreme civil power, will conduce to the happiness of society, we admit—that the happiness of society is the mark at which the civil power should aim, we deny. "Whatever is right, is, in the long run, expedient," is an axiom to which cordial assent may be given, without admitting that whatever is in the long run expedient, constitutes the fitting rule of duty for mankind. A wisely-organized and well-administered government will secure as one of its results an increase of population—but an increase of population is not therefore the object at which such government should aim. Whilst, therefore, we have great faith in Mr. Roebuck's intelligence, and high respect for his integrity, we feel that we can put little confidence in him as a statesman, for we can never see whither his first principle will conduct him. He has already been in some out-of-the-way places—he may, for aught we can tell, stray into more.

When Mr. Roebuck assails with such truthfulness and honesty the illusory expectations of the working-men, no man better than he can describe the proper limits of civil government. "An accurate representation," he says, "will not make you happy. It can only secure to the people that they

may be allowed to exercise their industry and ingenuity, without let or hindrance from those who, with bad designs and evil intentions, wish to work the misery of their kind. You want the liberty to do that which you judge best in your condition, that shall not do any other man any injury." True! and this is all that government is able to secure for them. "If," proceeds our new member, "if they (the people) are not fettered by law unfairly, they have nought to complain of. If any of you expect that you will attain happiness by means of the Government, you are grossly deceived." Then why does Mr. Roebuck seek to impose upon law a duty which law is incompetent to discharge? Why does he say, "If, on the other hand, you ask me if I am in favour of having, in every community, some means of communicating that which all believe to be true, then I say, if you can find me that means, you will find no man more eager than I to establish it," that is, to make it part of the care and duty of Government. If his former definition of the proper business of Government be a correct one, *quoad* the too sanguine expectations of the people, why not correct also, *quoad* the communication of religious truth? Why is not "*self-dependence*," upon which Mr. Roebuck lays such stress, although not more than he is justified in doing, as valuable and as necessary here as elsewhere? And why, in the vain pursuit of an advantage by means of law, which law cannot, in the present divided state of opinion, render, accept as the best substitute for it "the humble schoolmaster?" Let us have one thing or another. Either positive good is to be sought at the hands of civil authority, or liberty only to do what each may judge best in his condition—if the first, why may not the labouring men look for better fare, as well as for better education, secular or religious?—if the last, why does Mr. Roebuck devolve on it a task for which it is unfitted?

We had intended, when we commenced these observations, to animadvert upon the strain of reasoning by which the honourable member for Sheffield, in his speech after the election, endeavoured to show that the evils under which the working-classes groan, do not arise from their not having the franchise. He contends that they differ amongst themselves as to the true remedy wherewith to meet those evils. He might just as well declare, that representation is no security whatever against bad government, for it always supposes and always elicits differences of opinion. But what then? A constitutional power to resist the selfish encroachments of other classes upon their rights, is surely as necessary for the poor as for the rich—more so, since in all other respects they are comparatively defenceless. In every attempt to gain happiness from law they will be divided (and not more so) as are other and smaller sections of society—but in defence of their common rights against aggression, they could make as valuable use of the suffrage, as those whose station is above them. Nor do we think language like the following, sufficiently guarded for a statesman by education and profession. "Taxes! it is rubbish to talk about taxes. I hear so much on this subject that I am tired of hearing it imposed on the people, and of listening to the repetition of such nonsense. The people are not kept down by taxes, but by the misunderstanding of their own means of comfort. It is on themselves that they must depend." Now, we always thought that the expenditure of a large proportion of income upon non-productive consumption, must curtail the capital which would otherwise be spent, in one shape or another, upon labour. Is Mr. Roebuck jealous of Mr. Cobden's popularity? Is this meant as a fling against financial reform? Mr. Roebuck resembles Bishop Warburton, in illustration of whose habit of running down everything that had been previously uttered in support of a sentiment he was himself about to advance, Coleridge appositely quoted the text, "And if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart." Mr. Roebuck pours contempt upon whatever is not stamped with his own private mark. With less vanity he would be a greater man.

THE TROUBLED STATE OF EUROPE.

THE events of the last few weeks have brought out, in a striking manner, the inveterate hostility of the leading sovereigns of Europe, not so much to democratic institutions as to even the semblance of constitutional government. And at the very time when the hirelings of the British press are daily launching their invectives against pretended anarchists amongst the people, some of the crowned heads of Europe are violating law and order in setting at nought their solemn promises, and in pursuing that policy which is calculated to involve the Continent in a general convulsion. But if there is one circumstance connected with these events more lamentable and more disgusting than another, it is to find the leading daily journals of England—the country which, after all, possesses more practical freedom than its continental neighbours—hounding on its foreign patrons in every attack on national rights, and rejoicing in the sanguinary success of military power, by whose hand soever it may be wielded, and by whatever atrocities it may be stained. The part which the *Times* has taken in reference to the continental events of the last twelvemonth, is both a stigma upon British journalism, and a disgrace to humanity at large.

The present crisis of affairs on the Continent is, if possible, still more momentous than any conjuncture which has arisen since the downfal of Louis Philippe; and there are some peculiarities about the great struggle now impending, which cannot fail to strike the attention of the most careless observer. It may be—but we doubt the correctness of the inference—that despotic power was never so well armed with the means of coercion, but it is at least certain that the popular cause was never so obviously and entirely founded on the principles of justice. The elements of antagonism are now so widely separated that they can scarcely again be made to coalesce; and Napoleon's prophecy, that in a few years Europe would be either republican or Cossack, seems to be fast accomplishing, by the agency of its princes, who, by their acts, practically declare to the world that the maintenance of their supremacy is incompatible with constitutional freedom.

A forcible illustration of this fact may be found in the present position both of Austria and Prussia. Both have proclaimed the principle of constitutional government, and both have openly given the lie to their professions. Since the promulgation of the Austrian constitution, its rulers have been engaged in a systematic violation of its provisions. The King of Prussia having created two popular legislatures, has dismissed both, because neither was disposed to become the mere tools of his arbitrary will. Each has preferred to call to his aid the military hordes of Russia, rather than honestly carry out its promises. The alliance of these Sovereigns with the despot of Eastern Europe has cut short all further difficulties—shut the door to all compromise with their subjects.

Despite the armed coalition entered into for the subjugation of Hungary and the suppression of German freedom, we do not despair in the ultimate triumph of liberal principles. The Magyars, who have almost annihilated the military power of Austria, will prove no very unequal match for the Cossacks of the Czar. The same people which have, by their own unaided energy and intrepidity, organized, within a few months, a force, which has successively defeated the armies of the Austrian empire, and swept their country clear of its invaders, may be destined to free Eastern Europe from the Russian scourge, and furnish the most terrible example which modern times have witnessed of the retribution which, sooner or later, overtakes the crimes of despotism. It is scarcely possible that, in the great conflict which is impending on the Danube, Germany will remain a passive spectator. The triumph of the coalition of military despots would sound the knell of German freedom. The subjugation of Hungary would be only a prelude to the suppression of the Frankfort Assembly, and of the constitution which the greatest and wisest statesmen of the empire have at length brought to maturity. Already the princes and their subjects are at open issue, and an accident may precipitate a convulsion, the issue of which it is impossible to predict.

In this war of principles, it is indeed lamentable to observe France, which has hitherto, since the revolution, maintained a dignified attitude of neutrality, ranging herself on the side of arbitrary power. It is scarcely credible that the nation which has but just vindicated the principle of self-government should be foremost in undertaking a crusade against the independence of a neighbour. The attempt of the French Government to coerce the Roman people into the restoration of priestly government is an unparalleled act of moral turpitude, at which Austria itself might blush. Whilst the anniversary of the Republic was being celebrated at Paris, its troops were laying siege to Rome! The sentiment of "Liberty, Fraternity, Equality," has, in the mouths of the present rulers of France, found its most fitting interpretation in an armed invasion of an independent country, and an attempt to reinstate a detested sovereign by the power of the sword. France has by this act put herself at the head of European despots, and given fresh encouragement to the foes of constitutional freedom. We are, consequently, not surprised to hear that her Government readily sanctions the Russian invasion of Hungary. Her troops have not, however, found the task of dictating to the Roman people so easy as was expected. Instead of being welcomed, they have been repulsed. The first French blood which has been shed in foreign lands since the establishment of the Republic, has been spilt to maintain the right divine of priestcraft and absolutism. There is some consolation in the reflection that the men who founded the Republic, great as may have been the mistakes they may have committed, never sullied their rule by a crime like this. The disaster which has befallen the French expedition to Italy will, no doubt, be speedily repaired and avenged; and when Pius IX., and his ecclesiastical court, has been duly re-established on the ruins of Roman freedom by the bayonets of foreign mercenaries, the French Government will, if the people permit, throw its influence into the scale of "order" against the liberties of other countries.

MR. HUDSON has retired from the chairmanship of the York, Newcastle, and Berwick Railway. At a special meeting of that company's shareholders, in York, on Friday, a committee of investigation was appointed.

FIRE AND MELANCHOLY LOSS OF LIFE.—On Wednesday night a fire of a very calamitous character broke out in King William-street, London-bridge. The premises, which were of considerable height, were in the joint occupation of Mr. Devereaux, a hat manufacturer, and Mr. Dewey, a tailor At the time of the outbreak, there were Mrs. Devereaux and four of her children in the place. It appears that whilst Sergeant Martin, of the City police, was going his rounds, his attention was called to an unusual glare of light through the fan-light over the shop door. Without a moment's delay, he raised an alarm, and sent for the escapes and engines. During the time pending their arrival the officer exerted himself in knocking at the street-door for the purpose of arousing the inmates. While so employed, two females, Mrs. Devereaux and one of her daughters, made their appearance at the third-floor front in a half-frantic state. The sergeant told them to remain for a minute or two, as the fire-escape would be on the spot directly. The poor creatures, however, threw themselves from the window; the elder female falling upon her head on to the flag-stones in front of the house, her blood streaming at the time from the wounds inflicted by the fall. Before sufficient time had elapsed to remove the poor sufferer, her daughter followed, and striking, in her descent, the leaden gutter over the door, she broke her thigh, and was otherwise most fearfully injured. The latter party was forthwith removed to the hospital, where she remains without any hopes of recovery. Her mother had previously been taken there, where she died shortly after her arrival. The escapes of the Royal Society were on the spot in less than five minutes after the alarm was given, but unfortunately not in time to be of the least assistance. The fire raged so furiously that it was not till nearly twelve o'clock that it was put out. During the time that the fire was burning, one of Mr. Devereaux's children made her appearance at a lower window, and having broken the glass, the child succeeded in forcing her way partially through, when some of the parties residing in the next house, with the aid of the police, managed to draw her through; but in so doing the flesh was horribly cut on her legs and other parts of her body. The moment sufficient time had elapsed for the ruins to become cooled, the firemen and escapemen entered for the purpose of looking for the parties missing. Upon entering the third-floor front, near the window, the blackened remains of a fine young woman, apparently about fifteen years of age, was perceived, and near her was the body of a child about seven years old, also fearfully burnt. How the disaster occurred cannot at present be accounted for. The premises were closed between eight and nine o'clock, when everything seemed perfectly safe, and not the least appearance of fire was perceptible. At that time Mr. Tate, Mrs. Devereaux's father, and the shopman left. Mr. Devereaux was, at the time of the outbreak, at Windsor upon urgent business.—On Friday, an inquest was held at the Union-house, Canon-street, on the bodies of Sophia Devereaux, Emily Devereaux, and Lucy Devereaux, who perished in the fire in King William-street. The evidence of the witnesses examined contained no new facts. The coroner, in summing up, said, that the manner in which the fire originated had not been explained, nor did it appear probable that the jury could obtain any better information than that which they possessed. The jury after a short deliberation returned a verdict—"That the deceased persons met their deaths by a fire, which arose from accidental causes."

PUBLIC PETITIONS.—The 31st report of the Select Committee on Public Petitions, published on Monday week, shows that there are now lying on the table of the House of Commons 35 petitions, signed by 1,691 persons, against the Parliamentary Oaths Bill; 44 petitions, signed by 777 persons, for the adoption of universal suffrage; 20 petitions, signed by 2,820 persons, in favour of the Affirmation (in lieu of oaths) Bill; 120 petitions, signed by 25,448 persons, in favour of the Clergy Relief Bill; 228 petitions, signed by 6,453 persons against the Marriages Bill; 41 petitions, signed by 9,802 persons in favour of the same measure; 20 petitions, signed by 2,408 persons, against the endowment of the Roman Catholic clergy; 520 petitions, signed by as many as 100,537 persons against the Sunday Travelling on Railways Bill (thrown out on Wednesday week); 9 petitions, signed by 387 persons in favour of travelling by railroads on Sundays; 52 petitions, signed by 15,002 persons for "agricultural relief;" 132 petitions, signed by 123,123 persons, against the Navigation Bill; 16 petitions, signed by 4,003 persons, in favour of that bill; 55 petitions, signed by 2,858 persons, for the suppression of promiscuous intercourse, &c. [The above is copied from the *Times*. It is remarkable that whilst probably a larger number of petitions have been presented in favour of arbitration than upon any other subject, no mention is made in the above summary of one being presented. Whether the fault rests with the committee, or with the *Times*, we know not].

ANNIVERSARY MEETINGS.

VOLUNTARY SCHOOL ASSOCIATION.

The first annual meeting of this important institution was held on Friday evening last, at the London Tavern, the large room of which was well filled by a very respectable audience, many of whom were ladies. The chair was taken at half-past six o'clock, by G. W. Alexander, Esq., and around him we observed Lawrence Heyworth, Esq., M.P.; the Revs. J. Burnet, J. H. Hinton, and F. Neller; E. Miall, Joseph Sturge, Stafford Allen, J. Scoble, Apsley Pellatt, E. Swaine, H. Child, W. Edwards, J. C. Williams, Theodore Jones, B. Dixie, W. Collins, J. Brown, J. Harrison, and H. R. Ellington, Esqs.

The CHAIRMAN, in opening the business of the meeting, said:—I regret the absence of some persons who took a very decided part in opposing the Government measure in reference to education, some two years since. I should be glad if all were present who then objected to that measure, because I believe the principles of this society are such as they could all unite in with advantage. They would thereby do much to advance the common work of education, and present a worthier aspect to the country. The circumstance that some of our friends have chosen to support a denominational society, on the voluntary principle, rather than one on a larger and more catholic basis, has made the establishment of this association far more difficult than, in my opinion, it ought to have been, and thrown on some of us a large amount of responsibility. But we do not shrink either from the difficulty or the responsibility [cheers]. We feel it our duty to do all we can to promote a good secular and religious education throughout the country, and upon catholic principles. We have no reason to be discouraged at the amount of support which this society has received in its infancy. It is a matter of heartfelt gratification that we have connected with it—on the committee, in the secretariat, and as members—persons of different religious bodies, yet all belonging, as we trust, to the one universal Church of Christ. I believe I may say, for all the members of the committee, that time and consideration have not weakened the objections they felt to the Government measure, but rather strengthened and confirmed them [hear, hear]—objections urged in petitions signed by between 500,000 and 600,000 Englishmen. It is found that a large amount of the Government money has gone to support schools of a denominational character, and in connexion with a body the most opulent in the country, and therefore needing it the least—the Church of England; that seven-eighths of the money granted for educational purposes has gone to the support of what are called, or rather miscalled, "National Schools"—schools in which the Church Catechism is taught, and in which the children of Dissenters must learn principles opposite to those believed by their parents to be true. A society has recently been established in connexion with the Church of England, for the establishment of schools in which evangelical principles shall be taught, and these will doubtless receive a large amount of public money. Another portion of the Government grant, by this time, has gone to aid the inculcation of Roman Catholic sentiments. To show in another light, the working of the system, let me mention, that at the village of Apsley, in Bedfordshire, there has been for some years a British school, with sufficient accommodation for all the poor children of the place. But it was determined by certain parties to erect a National school, capable of containing 200 children, a larger number than there are in the whole neighbourhood; and for this school £200 was granted by Government. There are now 100 children in the British school, and 50 in the National; and, consequently, £200 of public money has been wasted [hear, hear]. Not only so, but the supporters of the British school, contrary to their convictions and wishes, have been compelled to accept Government aid. I think this fact shows the importance of having a society like this, that will expose to the country the objectionable character of Government interference in education, and at the same time give aid, as far as possible, to those schools that are struggling to maintain themselves on the voluntary principle. To carry out that principle, there will be required from its adherents, not only a large amount of earnest and persevering labour, but considerable pecuniary sacrifices; but surely it will afford satisfaction to every Christian, and to every friend of youth and of his country, to reflect, that he has done what he might to promote the cause of education without compromising in the least degree the claims either of scriptural truth or of civil and religious freedom [applause].

The SECRETARY then read the Report, which, after reviewing the circumstances under which the society was formed, stated that £1,207 18s. 11d. had been received (including £86 16s. towards the formation of a normal school for female teachers, and £4 12s. as payment from the teachers now under training), of which only £339 11s. 4d. had been expended, leaving a balance in hand of £868 7s. 7d.; besides £300 which had been received since the accounts were made up. The Committee had obtained the services of a highly qualified gentleman, the Rev. R. Nelson, A.M., as master of the training school, in which there were at present but five pupils, but several applications were under consideration, and the number would probably soon be increased to the capacities of their accommodation. It was intended to establish, as soon as possible, a similar training school for female teachers, and also model schools for boys and girls; at present, the pupil teachers had the advantage of attending a large and well-conducted British school in their immediate locality. Important service had been rendered to the association by a committee of ladies, who had collected funds for the female branch, and would superintend its arrangements. It was desirable that one or two agents should be employed in traversing the country, to call public attention to the importance of adhering to the voluntary principle in education, and to inspect the schools in connexion with the society. The committee believed that a large number of schools had not received Government aid; and one society—the West Kent Educational Society—had resolved to render assistance only to such. The committee were also desirous to extend their operations to the colonies—especially to the West Indies, where assistance was much needed; and S. M. Peto, Esq., M.P., had promised to contribute £105 to a special fund for the purpose, in addition to £50 already contributed by him to the general fund.

JOSEPH STURGE, Esq., moved the adoption of the Report. He said that, four years ago, he addressed a letter to the British and Foreign School Society, warning them of the mischievous consequences of taking Government money; and he held that subsequent experience had fully borne out his predictions. He objected to the injustice of making one man pay for the education of another man's children, especially in the doctrines of a different religion. What right had he to compel a Jew to buy a Testament for his child's instruction in Christianity? [hear, hear.] The whole question of civil and religious liberty was involved in that of voluntary or compulsory education. Those who believed that church establishments were just and necessary, would naturally support the latter; for it was likely enough that Government schools would resolve themselves into a supplementary establishment [cheers.] At Birmingham they had one of the best Lancasterian schools in the kingdom, but not one of the Dissenting schools received a shilling of Government money [hear, hear]. The Wesleyan and British schools had received about £8,756, while the Church schools had taken £73.148—about seven-eighths of the whole sum [loud cries of "hear, hear!"]. He much regretted the course which the British and Foreign School Society had taken on this question; he could not but regard it as having sold its birthright for a mess of pottage [loud cheers]. The reception of Government money could scarcely fail to have the effect of making its recipients subservient to the Government. In the case of the *Regium Donum*, it rendered ministers unwilling to move on any subject in a direction displeasing to those who paid them; and it would be the same with teachers. A friend of his had attended an examination of a school, where, when the children were asked the meaning of the text, "Render to Cæsar the things that are Cæsar's," they answered with one voice, "To pay our taxes cheerfully" [laughter]. At a Prussian school, the person examining asked, "What is the legitimate source of political power?" to which the children replied, "The people." The Government inspector asked, if the master had taught them that; and the master was obliged to flee to England, to avoid imprisonment. It would not come to that in England; but under that system, the man who inculcated the duty of paying taxes cheerfully, would be more likely to get promotion, than he who taught that the people were the true source of power [cheers]. Mr. Sturge concluded by saying, he was by no means discouraged at the small means at present possessed by the society; the British and Foreign School Society had had to struggle with greater difficulties; and he only wished that when it had surmounted them, it had not persevered in its self-supporting independence [applause].

APSLEY PELLATT, Esq., seconded the motion, in a brief speech, in which he adduced his own observations of the beneficial result of making some charge for the instruction imparted in schools for the poor.

The Rev. JOHN BURNET moved the second resolution, for which see our advertising columns. He said: When the British and Foreign Bible Society was first formed, in this room, there were only twenty-seven persons present. A poor look-out that! Yet you see how it has spread—how it has multiplied its auxiliaries—how it circulates the Scriptures with a gigantic hand; and I trust that no sectarian feeling will ever be allowed to touch that noble institution, so as to bring the Colossus to the ground [cheers]. The success of that institution should encourage us to expect the success of our own. At present, we have money on our books and money in our pockets, and long may we have it! We have got a good unfettered start—but we are going out upon the ocean; and a vessel may sail from London Bridge, in splendid condition, with the colours of all nations flying, and everything promising a prosperous voyage,—but if she be not provided with spars and jurymasts, and all the materials necessary for weathering the storm, she may soon be a drifting wreck upon the ocean. I hope, then, having launched your vessel, you will supply her well with all sorts of stores—except Government stores [laughter, and loud cheers]. They consist of guns, gunpowder, bombshells, and things of that kind. The stores you want must be supplied from the enlightened convictions and feelings of the British public. Take such a course as that you shall incur no suspicion that you have anything to do with the ruling powers; and then the people will have confidence in you, and feel that you are educating them, not for Government, but for themselves. There is something in man that likes independence. Educate me for myself—teach me that I am to provide for myself, think for myself, have no master but my own understanding—tell me that the Government are not to have the moulding of my mind, and shall not touch it at all—then I begin to feel that I must look about me, acquire a character among men for myself, and take upon me the rights and duties of a man. But, they say, Government don't want to curb your liberty, or interfere with your convictions; they only want to give you money. I say, then, they are very kind people; suppose they give it to this society. I go to Lord John Russell, and Earl Grey, and the rest of them, and I say to them, "Gentlemen, you are anxious to promote education; subscribe to the Voluntary School Society, and come to our next meeting at the London Tavern" [laughter]. "Oh, no," they say, "you're mistaken; we mean to take the money out of your pockets, to pass our resolutions at Downing-street, print them at your expense, and send the tax-gatherer to you." Why, it's a national degradation to submit to it [loud cheers]. Let them come here and convince us, if they can, that such a thing is right. "Why," say they, "if we come to any such place, where flaming fanaticism scatters its wildfire, the whole assembly are in such a fever that no statesman can bear with them" [laughter]. We tell them it is not their province to educate the people. Their province is simply that of police; or, as the Scriptures plainly tell us, "to be a terror to evil doers, and a praise to them that do well." But to take the mind of the people into their own hands, and work it as a sculptor works a block of marble, till he has cut a statue out of it just after his own idea—that is the business of no government whatever [applause]. I would rather see the people educate the Government, than the Government educate the people [laughter and applause]. All the governments of Europe are now undergoing an education from their people. The mind of the people is growing, and every government is trying to crush it into its own model—the people are bursting the model, and the government are trying to force another model upon that expanding mind; and one government is helping another—Russia helping Austria—France helping the Pope—and even Spain trying, in the midst of its difficulties, to join the quarrel—from the last-formed republic to the oldest autocracy, all trying to crush into the narrowest possible limit the expanding mind of Europe [cheers]. But that mind is struggling, and will continue to struggle, to break its fetters, to burst its withes, to free its arms, till it gets something more of liberty than it has had hitherto [renewed cheers]. And while this struggle is going on, are we to let our own Government get into its own hands, and work after its own will, the rising mind of the country? We know what the result must be. Every Government will train, and has a right to train, the people according to its own views. You will have your schoolmasters under Government influence, and your little children marching to the tune of "Lord John Russell for ever" [laughter]. If you like this—if you are capable of making such a choice, you may have it; but I warn you of what will be the consequences. As to what Mr. Sturge said, about the Church of England getting nearly all the money, why, we were warned of that too. The Bishop of Norwich said, in my hearing, in reply to some such observations as I have just been making, "If you refuse to take the money, the Church will get the lion's share." Whether we took it or not, they were sure of that—Government money always will flow into its own favourite channels. The only way to curb the appetite of the greedy lion, is to let him get nothing at all [laughter, and hear, hear]—to throw him upon some other field of prey than the British lion, and let him sustain himself. If the Church chooses thus, by the mouth of one of her own prelates, to convert herself into a lion, why the less we have to do with her the better [laughter, and cheers]. They have grown very liberal. "We don't burn nor drown you," they say; they don't add, "nor imprison you;"—that would be carrying liberty to licentiousness [laughter]—"and you ought to be very thankful we don't." So we are—not to them, though, but to God [cheers]. We are thankful that the days of the martyrs are gone by. They say, "We won't teach religion to your children;" but they make us pay for teaching it in their schools. They tell us we don't understand their Minutes of Council; and we do feel that, with all their conditions and regulations, and explanations, we are working in the dark, trying to run a race in a sack [laughter, and hear, hear]. In some of our colonies, where the people are what they call barbarians, their governors write their proclamations in a style quite unknown here, but supposed to suit the capacity of those barbarians. Why don't our Government do that, if we are such stupid people as they say we are? though they sometimes, on the hustings, praise us till they make us blush. But I don't believe we are such a stupid people as not to be able to teach both ourselves, and the Government, and their successors. It is they who are behind the people—the train of their sense never sets out till the nation is far beyond the starting-point [applause]. I do not believe we, in this nineteenth century, are so degraded, so unconscious of our duty, so dead to our responsibilities, that we cannot give even a secular education to the rising generation unless coerced to do it [cheers]. I believe we are both able and willing to give them that, and more than that—a knowledge of the doctrines of divine truth. I hope this meeting will largely, generously, and perseveringly sustain the operations of this society, and take the work out of the hands of the Government, so that we may say to them, "Take care of our persons and property—guarantee to us our safety and liberty—the purpose for which you are placed in office; if you go beyond it you are trespassers, and ought, by a strong expression of the public mind, to be prosecuted to conviction for that trespass" [loud applause].

The Rev. J. H. Hinton seconded the resolution. He said: With thorough satisfaction I rise for the purpose of recommending to your support this society. I do so, deriving reasons partly from its principles, and partly from its practice. As to its principles, it is, in the first place, an educational society, making a contribution—though as yet a small one—to the means available for the education of the community. In this respect, its object is undoubtedly of great importance, and its existence and activity by no means redundancies. Education is now promoted by many associations; and within the last few years, the amount of power and wealth consecrated to the work have greatly increased; yet even now the work is far greater than the means available for its prosecution. This is, then, a practical contribution to the public benefit; and all the friends of their country ought to render direct or collateral help. There is no reason why any individual interested in the education of the people at large should look shy upon us. We are, at all events, humble co-operators in the great work, taking nothing from any, but working in our own way. Secondly, this is an educational effort of a somewhat peculiar kind—an association that refuses to accept State aid. That ought, at all events, to be no offence to anybody—no reason why we should be separated from the kindly regard of any of the friends of the common object. It is those who come, more or less stealthily, to put their hands into the pockets of others, that should be watched with jealousy, and looked at askance. We, at least, are open and above-board, as honest men, and should not be regarded with suspicion in any respect. All that we aim to do, we aim to do by our own contributions, and at our own expense. I must say, the reasons upon which my objections to receiving State aid originally rested, are as strong, to my own mind, as ever they were—not only the reasons assigned in this resolution, but many besides: a whole volume might be written without exhausting them. I cannot suppress my conviction that the cause of civil liberty is deeply involved in this question. That, in the first place, is a question of argument merely, of theory and speculation; but it comes in the end to be an altogether practical matter. Even now, the beginnings of it are felt. If, in the long run, the extensive application of public money, and the extension of State patronage, does not impair, or threaten to impair, unless public jealousy be aroused, civil liberty, no faith is to be put in arguments, than which, none were ever more convincing to my understanding. My hope and belief is, that as this system develops itself, its tendencies and practical encroachments will be seen, and an early opportunity taken to remedy the blunder—the worse than blunder, the political crime—which, I think, has been perpetrated [loud applause] The people must do it. No ministry will ever like to lose what will ease its work, and smoothe the way for the State chariot. As consequences may develop themselves, I hope to find in the people an awakened jealousy, and an effectual resolution. But we are not the only society that repudiates State aid. There is at least one other society—the Congregational. Why, then, are we not one with them? [hear, hear.] You, Sir, know that we strove to be one with them. If we are not one, we think the reason does not lie with us, but with them. In truth, the reply to our solicitations, in the first instance, was, that they could not give up their system of denominational action. Well, all the consideration I have been able to give to the question of denominational action, convinces me of its impropriety. I know the facilities given by a machinery ready for action. But I am quite sure, it tends to render popular education what it ought not to be—that it cannot be carried on by denominational machinery, without acquiring a sectarian character [applause]. Then, Sir, I grudge denominational action with respect to education, for this reason—that it misrepresents education to the community. Education, and all the facilities towards it, ought to be presented to them as kindly, benevolent help for their good. Denominational efforts tend to give the impression that it is not their good which is the end, but our own Church. Church-people are for educating by Church machinery, that they may keep the children of successive generations to the Church—Wesleyans, by their machinery, to keep the children within their pale—and Congregationalists, by their machinery, to keep the children within their pale. If it is not so, this is the light in which their efforts appear to the people [hear, hear]. The shrewd among them—and there are shrewd men among the very poorest—say, "These people are so earnest because there is a kind of scramble among them which shall get most of us and our children" [hear, hear]. If I don't misjudge human nature, the consequence will be to make denominational efforts disgusting to all, and make the poor man say, "You all want my child, and none of you shall have him; I will educate him myself, and he, like me, shall judge for himself" [cheers]. Now, I think an effort which is not denominational—which says, "We want nothing for ourselves; we only want to facilitate your self-education"—teaching simply those truths of scripture in which generally all are agreed—is more adapted to gain the favour of intelligent and considerate persons. For my own part, I renounce all wish to make educational efforts conducive to my own denominational augmentation. Whether anybody becomes a Dissenter or not—or whether, becoming a Dissenter, he becomes a Baptist or not—I wish to leave to his own impartial, unbiassed decision. I want him not to be ignorant, because in that case he could not arrive at any worthy decision at all—I want him to have general knowledge, that he may approve the best. Perhaps the very child I educate, may turn out to throw light upon me, and prevail upon me not to be, as I am, a Dissenter and a Baptist. I have a common interest with him in the truth. I don't want, therefore, to have him like a piece of putty between my fingers, and mould my denominational notions upon his mind. It is not just [loud cheers]. Another objection to denominational action lies here. It is, so far as general education is concerned, incapable of carrying such efforts to their right issue. The only denomination that can do it is the Church of England, which has the whole territory divided into parishes, and has its ecclesiastical machinery everywhere. The Wesleyans are widely extended, but they cannot establish schools everywhere—nor the Congregationalists, nor the Baptists. Beyond the great denominations we find many comparatively small—some very small—sects, which have not sufficient strength to establish schools all over the country, and therefore must be at a great disadvantage. Their members find nowhere catholic schools—can send their children to no school except one that declares its aim to make them Churchmen, Methodists, or Congregationalists. The parent says, in the bitterness of his heart, "I can get unpoisoned education nowhere." I should like to sweep away all the denominational societies for education at once—Dissenting and all [much cheering]. That is to say, I should like to see all the bodies persuaded to abandon them. Then, if we could have a carefully-combined effort, to which all believing in the great truths of Christianity could consecrate themselves with hearty zeal—and the Government let us alone—a far better thing would be done for the advancement of education than ever has been attempted, or perhaps conceived of. These, then, are the principles of this society—the repudiation of State aid, and of denominational machinery. As for its practice—see what it has done in its first year. [Mr. Hinton then recapitulated the facts mentioned in our abstract of the Report, and proceeded:] At present, then, it is but a small affair. But there is nothing great in this world, but what, at its beginning, was small. There was a time when the whole human race consisted absolutely of but one man, without even a companion; and, for a considerable period, it must have consisted of but one family. Nations, vast and multitudinous, have sprung up thus; and all national and social institutions had small commencements—seeds of things, springing into mighty forests—and the vegetable world, in all its breadth, beauty, and fertility, rises up before us from small beginnings. And we trust there is here a germ of truth which, in its appeal to the understandings of men, shall unfold itself with power—a germ of benevolence and love, out of which this effort sprung, and by which it shall be sustained—and the more effectively sustained, because of what, we trust, is its purity and catholicity [loud applause].

Lawrence Heyworth, Esq., M.P., briefly supported the motion. He expressed great pleasure in witnessing the commencement of an effort, which he was sure must be successful, in behalf of education on the voluntary principle. M. Guizot had observed, on a recent public occasion, that in almost every street he found a building inscribed, "Supported by voluntary contributions." It was a pleasing reflection, that England stood conspicuous among the nations of the earth for its voluntary efforts to do good; and he (Mr. Heyworth) hoped that the time would come when every institution—even Government itself—would be supported on that principle. The idea might be thought Utopian and impracticable, but nothing was so that was just and true. When the public mind was imbued with right sentiments, there would be no such thing as abstracting money from men's pockets without their consent—which was the precise definition of robbery. People should understand what was meant by the exchequer and the consolidated fund, and recollect that Government had nothing of its own, but took all that it gave away from its subjects, and almost entirely from the middle and working classes [hear, hear], who paid the £32,000,000 of revenue raised annually by customs and excise duties. Whatever Government undertook, it did very expensively; whatever sums it expended, cost almost as much more in collecting and distributing. A tax for educational purposes would press very heavily on the poorer classes. Tradesmen would add it to the cost of their commodities, which they could not do with a voluntary subscription, or those who did not subscribe would undersell those who did. After some further remarks to the same effect, Mr. Heyworth concluded by expressing a hope that the society would be well supported at home, and enabled to extend its operations to other countries.

Edward Miall, Esq., who was received with much applause, moved the third resolution. He said: I have always been accustomed to look with far greater interest on feebleness that has life in it, than upon magnificence that is simply artificial. I have a livelier sympathy with a living infant than with a gigantic statue. When called upon to take part in any cause, I ask not what are the numbers that have given in their adhesion to it. I have been at the commencement of some few things, and have been in some very small minorities [cheers]; and if there be any one reflection which affords me more satisfaction than another, it is, that to this doctrine of voluntary education, I had the honour of giving expression as early as any individual connected with the newspapers of the day. The more I reflect upon the subject, the more fully am I convinced that the principles upon which this association is based are perfectly sound, that they must gather strength to themselves as they go on, and that the British public will ere long yield its homage to their truth, and abandon that system, the mischiefs of which have not yet been fully developed. I look forward to the day—notwithstanding all the appearances which threaten us, whether from Government interference or from sectarian machinery—when all the difficulties that now surround us will be seen to have gradually retreated before advancing light, and voluntary education—or rather, self-education, assisted by the benevolence of those who take a deep interest in the welfare of their fellow-men—will prevail throughout this whole nation. I regard the question of voluntary, as opposed to Government education, as one of the testing questions of the day. I would not throw any unkind or uncharitable reflection upon those who think otherwise; but I cannot but think there must be some unsound place somewhere in the mind of the man who adopts the opinion that the business of education may appropriately devolve upon the Government. I hold that principle to be utterly incompatible with any right definition of the object of Government. I am surprised that men whom we should honour—men who have effected much for the people of this country—men who have given strong and fervent advocacy to the voluntary principle, in reference to commercial matters—should be found to sanction, even by the utterance of a single sentiment, the idea that Government should be constituted the schoolmaster of the people [hear, hear]. If it cannot be fairly entrusted with purveying the food of the nation—if it cannot look after the manufactures, or the agriculture of the people—if it cannot properly undertake the making or the management of railways—surely it is incompetent to the task of forming and directing the mind of successive generations. I am told frequently that education is not properly valued by the subjects of this realm—that it is one of those commodities which he must possess before he can appreciate—and, consequently, that whilst ignorance is gaining upon us on every hand, and the English people are the worst educated in Europe, and whilst crime is its inseparable associate—it becomes us to throw aside all theoretical objections, and employ just that machinery which will overtake it in the quickest possible time. Now, I don't believe that the people of England are the worst educated in Europe [hear, hear]—not even with respect to that which is frequently but improperly spoken of as education, the mere knowledge of reading, writing, and arithmetic. If I may credit the testimony of a man who is intimately acquainted with the state of France, as contained in the work entitled "France and her Departments"—even in the mere elements of knowledge, the French people are, at all events, not before the English; and they have had a Government system for a number of years. I don't believe that the kind of education given by the Governments on the Continent, is of the same value as the kind of education which Englishmen acquire, and acquire partly by their own exertions. A man may be deeply ignorant of all that constitutes mere elementary knowledge, and yet may possess a knowledge and appreciation of what is due to himself, and may grasp hold of some of those high principles of morals which will render him a far more valuable member of the community than that knowledge which schools usually communicate. I don't believe that the class most needing education will be reached by Government. It is said that crime is an inseparable associate of ignorance. But granting this—granting that the crime which springs up to dismay our statesmen might be stayed by the communication of sound knowledge—yet I ask, whether those classes of society who lie undermost, where crime is generated, where poverty hides itself—whether these are the classes that will be benefited by any system of Government education? I ask, whether the children of the people who dwell in these dark places will avail themselves of any effort that Government is likely to make for national education? I ask, whether the very best thing that Government could do for them would not be, to curtail all the national expenses, take every fetter off of industry, give a fair stage to every man to earn his own living, and leave education to be supplied—so far as the interposition of others may be needed—by the voluntary benevolence of the community? [loud applause.] It is all a pretence to tell us that schools are supported by Government money, in order that our gaols may become useless—a mere sophism—one of those sophisms usually brought forward to gild the selfish and party purposes of Government. Remember the circumstances under which Government has come forward to interfere. Every individual who takes any interest in passing events will remember the operative insurrection, and the attitude in which the people stood, their deep distress, and their determination to find for themselves some remedy. In the outbreaks which occurred, and when the soldiery were let loose, no outrage to life or property was done by the people, but they maintained a kind of passive resistance. There stood the multitude, mighty in its numbers, magnificent in its determination to keep within the limits of the law [cheers]. You remember that the Government of the day were alarmed by these demonstrations; and that Sir James Graham, when he brought forward his bill—his "olive branch," as he termed it—referred to them as showing the necessity for education in the manufacturing districts. It seems then to have struck our aristocratic rulers, that they could no more put down the manifestations of popular feeling by brute military force—that they could no longer control the giant, unless they could get at his mind; and at his mind they determined to get. Not to alarm the whole people, they approached their purpose most insidiously—first of all giving a little aid to voluntary action—then laying down its regulations—till, ultimately, they get the whole work into their hands [hear, hear]. I believe the result would be to eat away the manliness and self-reliance of the country [cheers]. We have had Government religious edu-

cation these 300 years past—even in Protestantism—and if the accounts which the clergy furnish us be correct, our rural population are sunk in ignorance, vice, and infidelity, and our town population growing up in something like the wildness of barbarism. If this be the operation of the system that has received millions of money annually to instruct the people in the elements of Christian knowledge—if they are not acquainted even with the simple facts of the Gospel, know nothing about its doctrines, and have none of that knowledge which is necessary to appreciate them—shall we consent to extend its powers, and commit the people altogether to its hands? I have not the least doubt, that we are fast approaching the day when the ordinary machinery of society in these matters will be broken up, and we shall have to resort more and more to first principles, in order that the framework of society may be reconstructed [hear, hear]. This is, as it were, the Saturday night of our political system [cheers]. Almost now can we see in the horizon the dawn of a brighter, happier day. I fully anticipate that, unless there be faithful men—men who have well weighed their principles, and found them to be in harmony and unison with the mind of God, and are determinately attached to them—great disasters and calamities will overtake this nation. But I believe that in the providence of God, there will be found, in that time of sifting which any of us may yet live to see, men, trained up by circumstances, to "ride the tempest and direct the storm," and able to point out to the nation the way to a better and happier condition than we have yet conceived of. I give, then, my hearty and earnest adhesion to the cause which this society embodies; I do trust that, as Christians, we shall seek to advance in every way the honour of the religion which we profess; and I do believe it is a stigma and disgrace to that holy religion, to suppose that God has imposed upon the authorities of the earth to accomplish, by compulsory means, that which should be accomplished by the willing benevolence of his own people [loud and continued applause].

J. H. HARRISON, Esq., seconded the resolution. He most cordially gave in his adhesion to the principle of the association, and much regretted that the body of Christians with which he was identified, and which had commenced the second century of its existence, should consent to compromise that principle of which its own existence was one of the greatest triumphs.

JOHN SCOBLE, Esq., moved the last resolution. He confirmed the statements of the Report as to the languishing condition of the negro schools in the West Indian colonies. The people had not the means to sustain their schools, chiefly in consequence of the excessive taxation by which they were burdened. He referred to recent despatches from Earl Grey, urging the colonial legislature to make provision for the education of the emancipated classes, by levying a tax upon them, to direct special attention to their instruction in the work of the plantation, and to impose penalties for neglecting or refusing to attend. The negro children were to be taught, in gangs, the best method of cultivating the sugar cane; and after being thus engaged ten or twelve hours in the day, they were to receive instruction in the elements of knowledge, and the whole to conclude by reading prayers! Mr. Scoble earnestly hoped that this society would speedily take a prominent place among the educational institutions of the day.

J. W. GREEN, Esq., seconded the resolution, which, like all the previous, was carried unanimously.

W. EDWARDS, Esq., moved, and W. ELLINGTON, Esq., seconded, a vote of thanks to the Chairman, which was acknowledged, and the meeting dismissed.

SUNDAY-SCHOOL UNION.

The annual conference of the committee with representatives from various country unions, was held on Thursday morning, at 60, Paternoster-row, when about twenty of such local unions were represented. After breakfast, a number of practical and important questions were adverted to, and much valuable information elicited. The principal topics discussed related to the extension and improvement of Sunday-schools, the consolidation of county unions, and the improvement of teachers. Mr. W. H. Watson, who occupied the chair, addressed the meeting, together with Messrs. J. R. Wilson, Newcastle; Heaton, Leeds; Whereat, Bristol; Wright, Birmingham; Barry, Bicester; Johnson, Thame; Dory, Portsea; D. H. Wilson, Newcastle; Brown, Dover; Rev. J. H. Price, Woodham Ferris; Rev. J. A. Chamberlain, Westerham; Rev. T. Boaz, Rev. S. Green, Rev. Dr. Hewlett, and Messrs. Groser, Latter, Stafling, Stoneman, and W. Gover, of London.

The annual meeting of this institution was held at Exeter Hall, on Thursday evening, the 3rd inst. Every part of that large room was, as usual, excessively crowded, and the same interest as ever pervaded the whole proceedings.

George Hitchcock, Esq., took the chair, and the services of the evening commenced by singing, and the Rev. A. BUZACOTT offered prayer.

The CHAIRMAN opened the proceedings with a few appropriate remarks, and closed his observations by saying: The Church of Christ, generally, it is admitted, is in a low state of piety, and teachers, as a part of that church, are in the same position; but if they would live up to their privileges, and so walk with God as to be able to say every day, "Beloved, now are we the sons of God;" if they did but realize their standing before God in Christ, really experience and manifest the resurrection-life more fully, God would work in them and through them, and they would be the means of converting more children to the truth as it is in Jesus [cheers].

Mr. W. H. WATSON, one of the Secretaries, then read an abstract of the Report, briefly detailing the operations of the Union at home and abroad. Extracts of communications from Denmark, Germany, Australia, New Zealand, Demerara, Jamaica, Bahamas, Prince Edward's Island, and Nova Scotia, in acknowledgment of the society's help by grants of books, &c., and narrating the progress of Sunday-schools in those places, formed an interesting feature in the Report. During the past year, five grants had been made in aid of erecting or enlarging schools, making a total of 286, amounting to £6,552. 131 lending libraries had been granted, making a total of 1,957. The Library Catalogue had been carefully revised, and now contains a list of 600 volumes, adapted for teachers and scholars. Lectures had been delivered to teachers in the Reading-room and at Falcon-square Chapel. The statistics of the metropolis were the same as last year; viz., 623 schools, containing 12,642 teachers, and 123,949 scholars. Five new Country Unions had been formed during the year; and the committee had visited 37 places by deputation, travelling as far as Glasgow, Edinburgh, and Leith. The funds of the Union are in a better state than last year, when an appeal was made for help, which had been kindly responded to. The sales of books amounted to £9,329, being an increase of £578, which was attributed to the extensive circulation of the *Bible-Class Magazine*, which had now reached a sale of 20,000 monthly. The committee had offered a prize of £10 for the best Essay on Conducting Senior Classes, and a smaller prize for a similar Essay on Junior Classes. Many other points of interest were also alluded to, especially the recent metropolitan movement for the improvement and extension of Sunday-schools. The benevolent fund amounted to £1,249 11s. 8½d.

The Rev. EDWARD CRAIG, minister of St. James's Episcopal Chapel, Pentonville, moved the adoption of the Report, and the appointment of officers. He considered it a great privilege that he had been asked to do so. If they were to judge of the whole of the Report from that portion which had been read, he might very properly move its adoption, and thought the meeting would as cordially support him in that motion. It was desirable, of course, in doing so, that he should express some opinion on the subject. The Sabbath-school was a very good thing, and a very necessary thing, and he was rejoiced to find that the schoolmaster was abroad. But, good as education is in itself, and he was willing that education should be carried to the utmost extent, even where religion was not carried with it, yet a Sabbath-school was a better thing—[hear, hear, and cheers]—because, while the one reclaimed the man for his short life, the other for a better and an everlasting world; and, if Sabbath-schools are a good work, then it is quite evident that union, for the purpose of improvement of schools, and carrying on the system in the most effective manner, must be a good thing also; and, if it is undesirable that individuals in different parts of the country, and in different parts of the world, should be labouring alone and disconsolate, and without encouragement, then it is highly desirable that means should be taken for gathering them together in one body, teaching them to count less of their little differences—for he was not prepared to say that any of them were large—[hear]—and that they should feel that they are united in one great body, for the purpose of accomplishing one great object—the division of the intervening hours of the Sabbath in training the young who need such instruction, in the knowledge and love of God, through our Saviour, Jesus Christ [cheers]. He thought that he was entitled to take part in that large assemblage, for he had been himself a Sabbath-school teacher for thirty-five years [cheers]. His experience of teaching was, that it was good for the child and good for the teacher [hear]. The system in itself was simple and unostentatious, and natural that they who had learned to value revealed truth for themselves, who had, as their excellent President said, been brought to Christ, that they should go forth in the intervening hours of the Sabbath to lead their more ignorant fellow-men to the Saviour. It was a great matter to act in faith in this world of visible things; and he counted the teacher who rose early on the Sabbath morning, arranged his matters, pencilled his notes, and then went forth to explain, as far as he could, that which he believed to be Divine truth to others—he said, he counted that man to be acting in faith and in the sight of God, and the Redeemer looks down upon him and says, "I know thy works" [hear]. He could not hesitate to express his conviction, that the Sabbath-school teaching of lay Christians was always and unequivocally in order [cheers]. He believed that it recommended itself in an especial manner, because it was effective. With reference to its effectiveness, he believed that, if he had attained anything like clearness in the exposition of the word of God, and anything like accuracy in the analysis of character and the working of motives in the human heart, as well as the powerful application of the word to the peculiarities of character and experience, he owed it, in a very large measure, to his endeavour to be accurate in thus dealing with truth during his thirty-five years' connexion with a Sabbath-school [loud cheers].

The Rev. THOMAS BOAZ, from Calcutta, seconded the adoption of the Report, which had been so Christianly moved; and he did so with greater cordiality, just because it had been moved by such a clergyman of the Church of England [cheers]. He felt that he himself was a member of the Church, and Mr. Craig had told them that they were in orders; he (Mr. Boaz) thought they might consider themselves in "holy orders" [cheers]. What a blessed thing was union connected with liberty [hear] and with purity, for they must have purity first, and unity afterwards [hear]. They had the unity of hearts there that night, and of hearts united, not only to one another, but with Christ, the essence of all life and all union in the world [cheers]. Mr. Boaz concluded with some judicious remarks on the proper character of Sunday-school teaching:—The thing they had to communicate was not a thing of catechisms, nor of creeds, nor systems; it was the simple, divinely-inspiring, transforming religion of Heaven given to them in the New Testament revelation; and he asked them to communicate that religion to the rising mind of youth, in a buoyant, elastic, cheerful, and simple form, not merely touching the doctrines of grace, out of the book of Grace, but illustrating it out of the book of Nature [cheers].

The resolution having been adopted, the collection was made.

The Rev. Dr. MORISON rose to move the second resolution:—

That this meeting desires to acknowledge with gratitude to Almighty God, the success which has attended the operations of the Union during the past year, and under a deep conviction of the excellence of the principles on which it is founded, and its adaptation to promote the improvement and extension of Sunday-schools, recommends the Committee to carry out, as opportunities may be presented, the formation and consolidation of similar associations, throughout every part of the United Kingdom.

After expressing his delight at the prospect before him, and in seeing Mr. Hitchcock in the chair, on account of his energetic efforts in promoting the objects of the early closing movement, and which he (Dr. Morison) considered gave him a strong claim to occupy that position, the rev. gentleman proceeded to observe, that the chairman had earned the gratitude of many a toil-worn teacher—ground down by protracted labours in the week, and, thereby, greatly unfitted for the proper discharge of his Sunday duties [cheers.]. There was no subject which he could conceive of more deserving the thoughtful and earnest consideration of Sunday-school teachers, than the early-closing movement [cheers]. Many a young teacher was ready to sink beneath the pressure of the late-hour system, and finds himself compelled, though most reluctantly, to abandon his labour, because, after sixteen hours' toil, on the Saturday, his physical strength was not equal to give, in addition to his attendance upon the public ministry of the word, four continuous and laborious hours' labour in the Sunday-school [hear]. He then alluded to the deficient interest which the Church had exhibited, in the practical working of the Sabbath-schools. In conclusion, he observed, if they had a little more of the fire of vital godliness among them, what a different Church they would have, and what a different world produced by such a Church! [loud applause.]

The Rev. J. H. HINTON seconded the resolution. He observed, that one part of the object which the committee had in view in inviting him to that meeting, was fulfilled by the mere fact of his appearance there; it was to give a practical exposition of the sympathy in the great work of Sunday-school teaching borne by the denomination of which he had the honour to be a member. He would therefore, with a cordiality to which he felt that his lips could give no adequate utterance, declare not only his warm sympathy with the cause of Sunday-schools at large, but his ardent gratification in the existence, operations, and success of that Union in particular—[loud cheers]—and assure the meeting that in making such a declaration he was but expressing the feelings of all the body with which he was associated [cheers] What was to supply the beneficial results of religious education?—religious,—that was, Sunday-school instruction [cheers]. But, if it was to be the end of Sunday-school instruction to supply this new demand for religious instruction, an agency was required, in some measure, also new [hear, hear]. The teachers who could effectively fill stations in them when they commenced, could not do so now [hear, hear]. By degrees, they had dropped out of them, and by slow and imperceptible degrees, and by no violent action, a different race had risen up and were occupying their places. Now, it was requisite that they should be persons of decided personal piety, and of considerable, if not extensive, biblical information. Scriptural training was very well, but no Sunday-school teacher should content himself with that. The truths of the gospel, which were adapted to convert the heart, were told in five minutes and less, nay, under God's blessing, might convert the child in that time [cheers].

The resolution was carried unanimously.

The Rev. Dr. BEAUMONT, in an eloquent speech, moved the following resolution:—

That this meeting hails with delight the growing interest taken by the church in the progress and efficiency of Sunday-schools; and, sensible of the great importance of cultivating such a feeling, commends to their fellow-labourers to take into their serious and prayerful consideration the means by which that interest may be increased and strengthened, and made most productive of permanent good.

The Rev. W. BROCK seconded the resolution. In the course of his remarks he observed, that the Bishop of Norwich had related in that hall the day before, a story of the countryman who, pointing to the spire of the village church, said, "We owe our national prosperity to them things up there" [laughter]. If the Bishop were present that night, he should point to the great body of teachers before him, and say, "We owe our national prosperity to them things down there" [laughter and loud cheers].

On the motion being put, considerable confusion took place, in consequence of a Mr. Robinson pertinaciously persisting in addressing the meeting on

teetotalism, with a view to append to the resolution an expression of their sympathy on that question. The feeling of the meeting was most unequivocally, and almost unanimously, against the introduction of the topic on that occasion, and the original motion was adopted.

The Rev. J. H. PRICE, of Woodham Ferrers, moved, and Mr. WATSON seconded, a vote of thanks to the Chairman, which was carried by acclamation. After singing, the vast assembly was dismissed.

JUBILEE OF THE RELIGIOUS TRACT SOCIETY.

The fiftieth anniversary meeting of this society was held at six o'clock on Friday evening last, at Exeter Hall; S. M. Peto, Esq., M.P., in the chair.

Prayer having been offered up by the Rev. W. W. Robinson, M.A., of Christ Church, Chelsea,

The CHAIRMAN addressed the meeting in a feeling and appropriate speech, for which we regret our inability to make room. In the course of his remarks, he said:—We have all, in various ways, laboured more or less for the rising generation, but how far we have succeeded may be ascertained by looking at what teems from the press. You, my friends, know how the debasing influence of the press, and the demoralizing character of that influence are brought to bear on society, and the evils which ensue. To counteract those evils and to meet this demoralizing influence, the society has issued seventeen millions of tracts, which, thanks be to God, are eminently calculated to meet the evil as far as it can be met, and I am sure, when you consider the debasing influences of the many publications which issue from the press, you will agree with me in opinion that those influences can only be met by a literature of a different and a better character.

The Secretary then read the Report of the committee:—

It was stated that the society had received encouraging accounts from Canton, Hong Kong, and other stations in China, and that, during the last year a sum of £309 had been advanced to circulate tracts, and otherwise promote the objects of the society in that quarter of the world. For the service of India, a sum of £1,330 had been expended during the year, and many most striking and gratifying facts had been detailed to the committee, of the progress made by the society in that country. They had also received satisfactory communications from Australia and other British colonies, into which the tide of emigration was flowing. In the Australian colonies upwards of 120,000 of the society's tracts had been circulated, in the West Indies upwards of 100,000, and 120,000 in British North America. The great events which had occurred in the history of France, had disclosed circumstances so apalling with respect to the condition of the people of that country, that the committee was induced to offer a prize of one thousand francs for the best essay, to be written in that country, on the best mode of promoting the society's objects there, as well as two prizes of 500 francs for the two works next best, and three prizes of 200 francs each. The friends of the society in France entertained the hope that the prizes would be productive of much competition, and eventually of much good. To enable them to carry forward the objects of the society, the committee had been under the necessity of taking £200 from the Jubilee fund, as the Tract fund was not sufficient. No less than one million of the tracts of the society had been published, at an expense of £900, for circulation in France. The Report then proceeded to describe the state of Italy, and the operations of the society's agents there, and stated that the society had forwarded 100,000 copies of the Epistle to the Romans to that country for distribution. To Austria 105,000 copies of suitable publications had been forwarded for circulation, and those publications excited the liveliest interest amongst the inhabitants of Vienna. To Hamburg, also, a large number of tracts had been forwarded for distribution in and about that city, and also with a view to be circulated in parts of the Austrian territories. In Hungary the operations of the society's agents had been impeded in consequence of the prevalence of the civil war in that country. In Switzerland, Belgium, Holland, Sweden, and Denmark, the society's tracts had been circulated to a large extent, and with considerable success. At home, the sale of the tracts had produced a sum of £6,345, and the committee called particular attention to the fact, that a communication had been received from the Hon. and Rev. Henry Ward, of the north of Ireland, enclosing a sum of 2s. 4½d., the contribution of a poor widow woman in that country, to the funds of the society, and which she accumulated by saving a halfpenny a-week for a long period of time. The committee offered a sum of £100 for the best work on the present state of the manufacturing and labouring classes, and the best means of providing for their temporal and spiritual improvement; £50 for the second best; and also three other prizes of £25, £20, and £15. The committee also offered prizes of £25 and £15 for the best tract on the spiritual state of Ireland, and £100 for the colporteurs of that country. The whole circulation during the year amounted to 18,223,955, and, during the fifty years the society had been in existence, to 500,000,000, in more than 100 different languages of the world. The total amount of cash received from sales was £44,603, and the gross receipts for the year amounted to £59,495.

The principal speakers were, the Rev. C. HODGSON, rector of Barton-le-street, Yorkshire; the Rev. W. ARTHUR, of Paris; the Rev. A. BOST, of Geneva; the Rev. P. B. POWER, M.A., of Woburn Chapel; the Rev. A. WELLS; the Rev. G. SMITH; and the Rev. R. NESBIT, missionary from Bombay. We regret that the large demands upon our space will not allow of our giving an abstract of their addresses. The principal resolution adopted was the following:—

That this meeting has heard with much satisfaction that the Jubilee appeal, recommended at the last anniversary, has produced £6,345—trusting that this sum will be considerably augmented before the fund is closed; that the grateful thanks of the society are due to the numerous donors; and that the meeting sincerely rejoices in the efforts already made, and those which are contemplated, for the religious benefit of Ireland, France, Italy, Austria, and other European nations.

CHURCH MISSIONARY SOCIETY.—The fiftieth annual meeting of this society was held on Tuesday week at Exeter Hall, the large room of which was filled to overflowing on the occasion. The meeting was held during the day, and sat again at night, the Earl of Chichester officiating as chairman in the morning, and the Marquis of Cholmondeley in the evening. Among the distinguished persons who appeared on the platform were the Marquis of Blandford, the Earl of Waldegrave, Mr. Plumptre, M.P., Sir H. Inglis, M.P., the Hon. Captain Maude, the Hon. Authur Kinnaird, Sir T. D. Acland, the Bishop of Winchester, the Bishop of Norwich, the Rev. Dr. Smith, Bishop designate of Victoria, Hong Kong; the Rev. Mr. Morrison, Bishop designate of Rupert's-land; the Bishop of Cashel, Archdeacon Dealtry, the Provost of Winchester College, Oxford; Admiral Hope, Colonel Hutchinson, General M'Innis, and the Rev. Chancellor Raikes. The Chairman briefly opened the proceedings. The Secretary then read the Report, which was a long document, and commenced with a narrative of the manner in which the jubilee of the society had been observed. It expressed great satisfaction and thankfulness at the mode in which the jubilee had been celebrated, and at the support which, in a year of adversity and commercial distress, the society had received. It set forth the progress which had been effected in missionary labour abroad, especially in India and Africa, and stated that it was contemplated to extend considerably the operations of the society. The ordinary income had not fallen below that of last year, notwithstanding the extraordinary efforts which had been made to raise a jubilee fund. The general fund paid to the parent society amounted to £99,767, the special funds to £1,826, the local funds raised and expended on the missions to £9,410, making a total of £101,003. The first head of income, out of which the general establishment of the missions was supported, exhibited a small advance on last year. The expenditure out of the general mission fund amounted during the past year to £97,442, thus leaving a surplus of income over expenditure of £2,325, which sum would be carried to the credit of the capital fund. The adoption of the Report was moved by the Bishop of Winchester, who expressed great satisfaction at the announcement made therein, that £20,000 was to be appropriated to the support of disabled missionaries and to the education of their children. The Bishop of Cashel seconded the motion, which was carried unanimously. The Earl of Waldegrave moved the second resolution, which acknowledged the success which had attended the society's jubilee as a mark of the Divine blessing, and as justifying a further extension of the society's operations. The motion was seconded by the Rev. Dr. Smith, Bishop designate of Victoria, Hong Kong, and was agreed to unanimously. The Rev. H. Stowell, the Rev. W. Smith, of Benares; Mr. G. Hoare, the Rev. Mr. Townsend, and many other speakers, then addressed the meeting, and at great length supported resolutions founded on the Report and embodying its suggestions. These were unanimously agreed to, and throughout the speeches delivered were received with loud applause.

FREE CHURCH MISSIONARY SOCIETY.—On Monday evening the annual meeting of the friends of this society was held in Exeter Hall, Mr. F. Maule, M.P., in the chair. The annual Report of the committee, after adverting to the flourishing state of the home establishment of the society, its 500 schools, besides normal school and colleges, proceeded to detail the operations of the missionaries in North America, New South Wales, and New Zealand. The efforts of the society had been, during the past year, extended to many of the Mediterranean stations, and to the continent of Europe, where it was aided by the already existing missionary society; and, since the last meeting, upwards of £2,000 had been forwarded for the relief of the persecuted brethren in the Canton de Vaud. A report of one of their missionaries also stated, the first Nonconforming church ever established in Italy was opened in April last. France, too, was beginning to occupy their attention; and a Church, separated from the State, already existed there. Towards the six missionary schemes of the Free Church, there was raised during the past year the sum of £56,000, whilst the sum raised for the missions and other Christian objects connected with them, was £63,000. This Report was received and adopted; and Mr. F. Maule then left the meeting, in consequence of pressing engagements, leaving the Hon. A. Kinnaird to occupy the chair. Several clergymen and gentlemen then addressed the meeting in support of resolutions in support of the principles of the society. The meeting, which was a very numerous one, separated after thanking the Chairman.

BRITISH AND FOREIGN SCHOOL SOCIETY.—The annual meeting of this society took place on Monday, at Exeter Hall, and was very well attended. The Earl of Carlisle, who presided, opened the proceedings with a long and eloquent speech, in which he bore testimony to the great usefulness of the society. Its connexion with the State was, he said, not purchased by the slightest dictation on the one side, or by any undue submission or compliance on the other. He warned its friends present against entertaining any feeling of jealousy towards societies with kindred objects. There was room for diverging details, but for converging ends, among them all; and the National Society, the Wesleyan School Society, the societies of other denominations, and the Ragged Schools themselves, had each their appropriate sphere of usefulness. He closed his address by referring to the convulsions of the past year, and stating his conviction that England had escaped those convulsions by the influence of a sound scriptural education upon the people. The Report was then read by the secretary. It stated that no less than 310 visits of inspection had been paid in the schools of London and its vicinity, and 42 public meetings had been held. A very great number of towns and villages in England had been visited by officers of the society, and many public meetings and examinations had been held. During the year grants of school materials had been made to 120 schools, and the assistance hitherto rendered by the society to colonial schools was continued, similar grants being made to them. The society's model schools continued to prove eminently successful. In the boys' school, 919 pupils had been admitted during the year, making a total of 31,339 since the commencement. In the girls' school, 450 pupils were admitted during the year, making a total of 18,294 admitted. In the normal schools 175 students had been received, and there were still 107 under instruction. In the girls' school, 111 students as teachers had been received. New premises for schools had been purchased in Portland-square, Bristol, and had been placed in the hands of trustees, and were at present in course of alteration. The committee, before making a statement of finances, begged to call the attention of the meeting to the fact that the annual subscriptions were inadequate to the expenditure, and it was much to be regretted that the deficiencies at the end of the year were always to be made up by the generous donations of a few friends or by legacies. Had it not been for a legacy and a large donation recently received, the committee would have had to announce a deficiency of £1,500 on the yearly income. The receipts for the year amounted to £11,718 18s. 8d., including a balance of £185 13s. 3d., and £1,000 borrowed from the bankers. The expenditure was equal in amount. On the motion of the Bishop of Norwich, seconded by Mr. Evans, M.P., this Report was received. The Rev. Mr. Arthur, the Rev. Mr. Boaz, and several other speakers, then addressed the meeting in support of various resolutions, and, after the customary acknowledgment to the chairman, the meeting separated.

BRITISH AND FOREIGN BIBLE SOCIETY.—The annual meeting of this society was held on Wednesday at Exeter Hall. The Marquis of Cholmondeley presided. The Report stated that the society's operations in France during the past year had been of a most important character. The total circulation of Bibles in France had been, since 1833, 1,889,000 copies. The receipts of the year from France had been 188,000 francs. To the Paris Society 1,000 Testaments had been granted. The sale of the Scriptures in Germany had been 26,000 in twelve months, but great opposition had been manifested at the omission of the Apocrypha, and many of the Bibles had in consequence been returned to the agents of the society. In Holland, the restrictions with which the society had to contend had been to some extent removed, and now the work was prospering in that country. To the Netherlands Society a grant of 1,070 copies had been granted during the year. In Switzerland the success of the society's agents was not so marked as in former years. Visits had been made to Genoa, Turin, and Nice, and a considerable quantity of Bibles had been disposed of. In Sweden 42,000 copies had been circulated, and 10,000 Swedish Testaments were at present in course of printing in London. Circulations to a large extent had taken place in various other parts of the world. The society had determined on sending an agent to California. The entire receipts of the year ending March 31, 1849, amounted to £95,933 6s. 1d., being an increase over the receipts of the previous year, of £5,786 17s. 9d. The amount applicable to the general purposes of the society, was £52,574 14s. 3d., including £7,636 16s. 3d., special contributions in aid of the extended circulation of the Scriptures on the Continent, and £31,993 15s. 5d., free contributions from auxiliary societies, showing an increase in this item of £695 11s. 1d. The receipts for Bibles and Testaments amounted to £43,358 11s. 10d. The issues of the Society for the year amounted to 1,107,518, namely, from the depôt at home, 802,133; from the depots abroad, 305,385. The total issues of the society since its formation, had been 21,973,355. The expenditure during the past year had been £88,831 1s. 2d. The engagements of the society at home amounted to upwards of £30,000, and those abroad to nearly £30,000 more. The Report was adopted.

THE POISONINGS IN SUSSEX.—HASTINGS, Saturday, May 5.—Mary Ann Geering, who is suspected of having poisoned her husband and three sons, underwent a lengthened examination this day at the Town Hall, before Mr. Briscoe, Mr. Staines, and other county magistrates. The bodies, which had been interred in the parish churchyard of Guestling, were exhumed, and the contents of the stomachs sent to Mr. Taylor, of Guy's Hospital, for analyzation. The analysis as yet is not complete in all the cases. In two, however, arsenic has been discovered in sufficient quantity to account for death. The evidence, as far as it went, afforded strong grounds of suspicion, and the proceedings having lasted till a late hour in the day, the magistrates resolved to remand the prisoner. The prisoner was then removed to the Hastings gaol.

FREEHOLD LAND SOCIETY.—We rejoice at the progress of this institution; nothing can be more satisfactory and cheering. On Thursday last, upwards of £400 was paid by the members, and about forty new shares taken, at the subscription rooms in Newhall-street.—A meeting was held at Newcastle-upon-Tyne, on Tuesday week, when the secretary of our society attended, and a society was formed there, and, at the close, more than 100 members were enrolled. A provisional committee, consisting of the mayor (Mr. Crawshay) and others, was appointed to carry out the resolutions. The greatest enthusiasm was created, and Northumberland is yet destined to be relieved from the trick-and-tye system of Whig and Tory representation.—On Tuesday evening last a meeting was held in Cheltenham for the purpose of establishing a land society. Mr. W. Scholefield, M.P., Mr. George Dawson, M.A., Mr. James Taylor, and Mr. W. B. Smith, attended and addressed the meeting. What a pity it is that these societies were not established ten years ago.—*Birmingham Mercury.*

THE MIRROR OF PARLIAMENT.

CLERGY RELIEF BILL.

On the order of the day for the House of Commons going into committee on this bill being read on Wednesday,

Mr. Lacy moved that it be an instruction to the committee to make provision for persons in holy orders being relieved by the bill without such persons being obliged to declare themselves Dissenters from the United Church of England and Ireland. The bill, as it now stood, allowed every priest in England to go out of the Church by merely saying that he was a Dissenter. It might often happen that clergymen of the Church of England might wish, for secular purposes, to retire from the ministry of the Church, though they might not be willing to declare themselves Dissenters from the forms and doctrines of that Church. Why, then, should these p rsons be compelled to make such a declaration? It was converting them into hypocrites, inasmuch as, for the sake of consistency, they would no doubt ever after keep up an appearance of dissent.

Mr. Milnes seconded the motion. As far as the question of the indelibility of the order of the priesth od was concerned, that House had nothing whatever to do with it.

Mr. Bouverie objected to the instruction, as foreign to his bill, which aimed at supplying a specific remedy for a specific grievan e; whereas the instruction was calculated to enact a general law enabling all clergymen whenever they think fit to retire from the Church of England.

Mr. Spooner suggested the case of a clergyman who, having conscientious scruples as to his ability to discharge the functions of his sacred office, might wish to withdraw from the ministry, and yet might not dissent from the doctrines or forms of the Church. The proposed amendment would meet this case, and he should therefore support it.

Sir G. Grey asked whether the hon. gentleman could point out any case of practical grievance having arisen from the present state of the law? Could it be shown that any case had occurred in which a clergyman had been proceeded against on account of his having abstained from doing his duty because he entertained conscientious scruples as to the nature of that duty? No doubt, if any clergyman retained a living, or any clerical preferment, he must discharge the duties thereto belonging. But if he resigned his living he might remain in communion with the Church, and still abstain from taking any active part in the religious ministration of the Church. He hoped the House would not encumber the bill with a provision to meet a case which he believed never yet had existed, and which it was not probable ever would exist.

Mr. W. J. Fox would venture to remind the right hon. gentleman of the case of the late John Wesley. That eminent man was not actually persecuted, but he was precisely in the position to which the right hon. baronet had alluded. Though a clergyman of the Church of England, he ceased to exercise the functions appertaining to his clerical character, and became the founder of that large body which were now known as the Wesleyan Congregation. But during the whole of h s li e he kept up the connexion with his parish church; and once in the course of every year it was the custom of himself and his followers to resort to that church in order to show, that whatever interval might separate them from the Established Church, it was not one which in their view dissolved their relation with it as members of that Church. One of the most illustrious men of the country—John Milton—was prevented in his youth (as recorded in his own works) from entering the Church, because he could not sign "slave;" but he, on that account, had no purpose of breaking off his relation with the Church, as a member of that community.

Sir G. Grey wished just to observe that Mr. Wesley never did object to officiate as a clergyman of the Church of England. That course was open to him throughout the whole of his career.

Mr. Aglionby thought every facility should be given to persons who were ministers of the Church, and who felt themselves unfit for the discharge of the sacred duties which devolved upon them, to release themselves from the obligation which they had contracted by their ordination vows.

Mr. H. Drummond was of opinion that the proposition of the hon. member for Bodmin, would only lead to a breach of discipline on the part of the clergy, and that it would be better to keep the bill as they found it.

Mr. Thompson and Mr. Sergeant Talfourd supported the motion.

Mr. Roundell Palmer entered his protest against any attempt to deal in the manner which these instructions proposed to do with the rights and constitution of the Church of England as a religious society—an interference with whose doctrines and discipline on the part of the Legislature must be regarded as a gross outrage.

Mr. Clay opposed the instructions, as they were intended to meet a grievance which the present bill did not propose to remedy.

Mr. Bright supported the instruction moved by the hon. member for Bodmin, with a view of removing what he considered to be a great hardship upon ministers of the Church of England.

Mr. Gladstone apprehended he was not going into any abstruse question of law, but merely stating a plain matter of fact, when he expressed an opinion that there was no power whatever in the Church to compel an unbeneficed clergyman to the active exercise of the ministry. Let it be understood, then, that so far as the exercise of the ministry was concerned, there neither was, nor could be, any proceedings to compel a man to that exercise. But it was perfectly true, as had been said, that a person who had once taken holy orders remained ever after a clergyman in the sense of the Church; and not only did he remain a clergyman, but, in virtue of so remaining, he was subjected to certain civil disqualifications [hear]. An eminent man of the present day had said that the Church was a lottery with a number of prizes and blanks. Were the House, then, to pass a measure by which young men would be invited to join this lottery and take their chance of a prize; and if they didn't find one, to retire from it without any serious consideration on their part, without the allegation even of a reason, but merely upon the expression of their wish? [hear.] There was, of course, the ulterior question as to whether, after having permitted a clergyman to go into lay communions, he should be disqualified for sitting in Parliament, from following a trade, or holding any civil office; but that was a question entirely distinct from the purpose of the present bill. That bill referred to an important question relating to the internal discipline of the Church, a matter which it was not easy to debate in a large assembly like the House of Commons—a question, the difficulties of which were indeed great in any case, but which would become hopelessly inextricable if that House deliberately and with their eyes open mixed it up with other questions altogether different.

Mr. J. Evans supported, and Mr. A. B. Hope opposed, the instruction.

The House then divided, when the numbers were, —For the instruction, 65; against it, 132; majority, 67. The instruction was accordingly rejected. The House then went into committee on the bill, Mr. Bernal in the chair

Clauses 1 to 5 were agreed to, with some verbal amendments. On clause 6,

Mr. Lacy having intimated to the House his withdrawal of opposition to the clause,

Mr. Peto said he must press the House to a division on the subject. He could not believe that the House would, in the 19th century, cast a stigma like this on conscientious dissent. Why should a clergyman be thus treated? Why place him in a worse position than that in which he (Mr. Peto) himself now stood? The bill, as amended by the select committee, was, in many respects, most objectionable—none more than the clause before the Committee. As Mr. Peto could not now move the same omission as Mr. Lacy had withdrawn, he moved the words "no clergyman" be omitted, which, practically, would be the same, by rendering the whole clause inoperative.

Mr. Fox considered that the clause as it stood made an invasion on the spiritual rights of the Church.

Mr. Walpole considered that the clause did not act as a prohibition against any clergyman, but that where he became a Nonconformist he should be put in the same position as other Dissenters.

Mr. Bouverie thought the question at issue was, whether the clause formed a new class of Dissenters, or left a discretionary power to the minister.

Mr. Gladstone said that the clause had been adopted in its present form with the unanimous consent of the committee, not so much because it carried out the precise views of any individual member, but, because it established a point at which, by concession on both sides, the different members might combine, and afforded a reasonable prospect that the measure, with respect to which every one felt that success was desirable, might be passed; it being felt that its passing would be rendered hazardous if it were so framed as to embody the extreme and unmitigated views of any one person.

Sir G. Grey said he was quite prepared to admit the clause as it stood had been carefully considered in committee, and came to the House recommended by the unanimous opinion of all the members. It was, therefore, entitled to be treated with every respect, but he thought the House should understand clearly what meaning the committee had affixed to the clause. If he were to take the interpretation of the right hon. gentleman (Mr. Gladstone), he should come to a very different conclusion [hear]. The right hon. gentleman thought that seceding clergymen should be affected by a peculiar disability not extending to other Dissenters. [Mr. Gladstone: "No, no!"] If he did not concur in the views of the hon. member for Midhurst, he must admit that deduction. He (Sir G. Grey) did no think there was anything so peculiar in the case of that class of Dissenters that they should not be entitled to the same privileges as all other Dissenters.

Mr. Lushington remarked that the committee were unanimous in passing this clause; but it did not occur to them how harshly, severely, and unchristianly it would operate.

Mr. Gladstone observed, that to a person excommunicate, the sacraments would be denied; but a person taking advantage of the present bill would not necessarily be thereby deprived of the sacraments. The question was, whether a clergyman should be required to administer the sacraments to persons so situated, irrespective of his own knowledge and his own convictions.

The Attorney General rose chiefly to correct a misconception which appeared to exist on the part of the hon. member for Midhurst. As the law stood a clergyman was bound to bury and marry Dissenters.

The Earl of Arundel and Surrey thought that a seceding clergyman ought to be placed in the same position as one of the class with whom he was to be identified. The law was wrong which compelled a clergyman of the Church of England, or any clergyman, to do anything contrary to his conscience; but the point was too difficult to enter on it at that moment.

Mr. Spooner would put a case. Supposing one of those seceding clergymen should demand afterwards to be married according to the rites of the Church of England, could a clergyman of the Church of England refuse to marry him without becoming liable to a penalty?

The Attorney-General replied, that according to the clause under consideration, a clergyman of the Church of England might refuse both to marry and to bury one who had seceded.

Mr. Henley thought the real distinction was, that in the case of a seceding clergyman, the party had gone to a competent court of record, and there registered a certain fact, which was thereby brought judicially to the knowledge of every clergyman of the Church of England. It was not so in the case of an ordinary Dissenter.

Mr. Bouverie stated that the dissent of the Dissenting minister was also legally known; for one of the Toleration Acts required that he should register a declaration that he was a Dissenter [hear, hear].

Mr. P. Wood observed that a seceding clergyman was, by the clause, subjected to no penalty whatsoever; for he might have any of the rites of the Church performed by any clergyman who was willing to perform them.

The committee then divided. The numbers were —for the amendment, 118; against it, 57; majority, 61.

The Chairman then reported progress, and obtained leave to sit again on Wednesday, the 23rd instant.

MARRIAGES OF AFFINITY.

The House of Commons was occupied nearly the whole of Thursday evening in the debate on the second reading of the Marriages Bill, which Mr. Wortley simply moved without any speech.

Mr. Goulburn moved as an amendment, that the bill be read a second time that day six months; and proceeded to recapitulate several of the standing arguments against the measure. He contended, that if one step were made in the way of relaxing the law of marriage, others would follow: so that the question really at issue was, whether the prohibition should still extend to degrees of affinity, or be limited to degrees of consanguinity. He represented that the case against the prohibition which prevents the widower from marrying the sister of his wife, had been got up by a very active organization of legal gentlemen; that it was one-sided; that its statistics were manifestly exaggerated, especially in the number of unlawful marriages alleged to have taken place in defiance of the prohibition; and that several rev. witnesses before the Royal Commissioners proved that the inconvenience resulting from the prohibition is very slight. Mr. Goulburn quoted the authority of Cranmer, and the other Commissioners in the time of Edward VI., interpreting the Levitical prohibitions to hold good; and enlarged upon the argument, that a change of the law authorizing such marriages would painfully interfere with the freedom between brothers and sisters-in-law.

On the other side, Mr. Cockburn, the chief supporter of the measure, recapitulated the authorities which sanction by an immense preponderancy the particular marriage. He cited the practice of all the Protestant European and most of the American States. He cited the well-known passage in Leviticus, interpreting its prohibition as limited to the lifetime of the wife; he demolished the authority of the Canon-law, by showing how completely its prohibitions in other respects, as in the marriage of the clergy, have been set aside; he showed that the prohibition against the marriage of a widower and sister-in-law originated with the ecclesiastical servility to the tyrannical and lustful purposes of Henry the Eighth; and he repeated the arguments derived from the hardship to a particular class who labour under special restrictions for which no substantial authority or argument of expediency can be adduced.

The bill was further supported by Lord Brackley, Mr. Monckton Milnes, the Earl of Arundel and Surrey; opposed by Mr. Haggit, Mr. Seymer, Mr. J. O'Connell, and Mr. R. Palmer. The last accepted Mr. Cockburn's challenge to show that the authority of Scripture is not against the marriage; contending that the dry naked letter must not be taken, but the spirit and context of the whole; the principle of which is distinctly laid down thus:—"None of you shall approach to any that is near of kin to you."

The debate was adjourned.

On Friday night Mr. Bunbury opened the debate by a speech against the bill.

Mr. A. Hope followed on the same side. He exposed the inconsistency of Mr. Wortley in excluding from his bill other marriages prohibited by affinity, the legalizing of which would be more convenient in a social view, showing that this was not what it professed to be—a poor man's question; and he read some portions of the evidence taken under the commission, pointing out its inconclusive character.

Sir G. Grey should vote for the second reading of this bill. He should not enter into the theological part of the question, not undervaluing its importance, but believing that the question, whether these marriages were or were not prohibited by the law of God, was not likely to receive a very satisfactory solution by a decision of that House. Each member must satisfy his own mind and conscience upon this point; if he were convinced that there existed such a prohibition, he admitted that this concluded the question, and that such member was not at liberty to consider the social argument; but if he believed there was no such prohibition, or that the question was left by the Scripture involved in doubt and uncertainty, he was at liberty to look at it with reference to social considerations. He (Sir George) believed that the evidence as to any pro-

hibition by the law of God was inconclusive; he thought there was no such prohibition, and that he was at liberty to consider the question as one of social expediency, with relation to its practical effects upon the community. With regard to the authority of the Church, if that meant the Early Fathers, or General Councils, or ecclesiastical authority before the Reformation, he did not attach much weight to that authority, which would involve us in a maze of prohibitions contrary to right principles and abhorrent to the feelings of society. If by ecclesiastical authority was meant the decisions of the Reformers, or the law of the Established Church, he did not see how this authority could be imposed upon all members of the community, whether belonging to that Church or not. This bill prescribed no obligation; it merely relieved those who did not recognise the authority of the Church, whom it left at liberty to obey the dictates of their own conscience. With regard to the effects of the prohibition upon society, he thought the great preponderance of argument and of fact was in favour of an alteration of the law, though he felt the force of many of the objections upon the point urged by Mr. PALMER; but it was incumbent upon the House to consider the effects of the law of 1835, which gave a legislative sanction retrospectively to such marriages, and thereby dulled the sense of their moral guilt, and all the evidence showed that they had not been put an end to by that act. He urged that, besides the immoralities and practical evils created by the present state of the law, it led to the commission of perjury; and although the question was embarrassed with difficulties, and, perhaps, it would have been better had it not been agitated at all, yet, having been mooted, he felt bound, as an individual member, to vote for the bill.

Sir R. INGLIS contended that the general principle of the Divine law was that a man may not marry any one of kin to him; and Mr. Cockburn's argument that what was not expressly prohibited was permitted, would sanction a man's marriage with his own daughter. This was not only a theological and scriptural question, but one of ecclesiastical authority, and clergymen of the Church of England were bound to consider what scripture said as interpreted by their own church, and Mr. Wortley would not maintain that his bill was not repugnant to the doctrines of the Church of England as well as of the church of Scotland. A point of immense importance was, what was the opinion of the women of England upon this question, which was a woman's question. As far as he had an opportunity of ascertaining the fact, the women of England were in immense proportion opposed to this measure. If it were true, as he believed, that this measure was contrary to the word of God—if it was true, as he was sure, that it was contrary to the mind and will of the universal church, which were coincident upon this subject alone; if this was a woman's question, and the opinion of the women of England was strong against the change, he implored the House not to disturb the present state of things by passing this bill.

On the motion of Mr. NAPIER the debate was again adjourned until Tuesday (yesterday.)

CANADA.—COMPENSATION BILL.

In the House of Lords, on Friday, Lord STANLEY asked—Firstly, whether any official correspondence had passed between Earl Grey and the Governor-General of Canada? and secondly, whether the sole responsibility of approving or rejecting the Compensation Bill was to be cast upon the Governor-General's shoulders, or whether Earl Grey had instructed the Governor-General as to the course which he was to pursue on behalf of her Majesty? If the system of private correspondence should be permitted to prevail, Ministerial responsibility would be at an end, and the control of Parliament would be ousted over any proceedings which her Majesty's Ministers might think proper to adopt in the colonies. Nay, more, the successor of the noble Earl would have no record by which he could know the intentions entertained, or the advice given, by his predecessor; or the information afforded by the Governor-General for the purpose of guiding thereby his own course. He hoped that the correspondence would remain among the records of the office.

Earl GREY replied with some minuteness. The proceedings of the Canadian Legislature are not at present in the Colonial-office. Some time ago he addressed a circular to the governors of the different colonies, directing the votes and proceedings of Colonial Assemblies to be sent as they should accrue by each packet. But that has not been the practice hitherto. Private correspondence *has* passed between himself and the Governor-General of Canada: the Governor-General had expressed his opinion, that it would be his duty, when the Compensation Bill should come before him, to reject it, or send it home for the decision of her Majesty in Council. In the usual course, bills are not laid before the governors of colonies until the close of the Colonial session: this bill had not yet been laid before the Governor-General; and he had not thought it advantageous to the public service for him to anticipate his decision by a report. Lord Grey had abstained, advisedly, from giving the Governor-General of Canada, either publicly or privately, any instructions as to the course which he should pursue. The true secret of the satisfactory management of the colonies is, to select the best man you can for Governor, and, having got him, to give him a large and wide discretion, and a generous and trustworthy support, and never to believe that he is acting wrong except upon strong evidence to that effect. The official records of his department would supply every material for informing his successor, and guiding his judgment.

THE NAVIGATION-LAWS.

An exciting debate drew a great number of strangers to the House of Lords on Monday night. Though excluded from the Commons, ladies are admitted to the Upper House, and a large attendance at the bar and at the gallery proved that the privilege was at least appreciated. The members of the House of Commons, though there was an important debate in their own house, thronged the lobby, and at the foot of the throne a crowd of sons of peers enjoyed the privilege accorded to their order. In the body of the House there was a large muster of peers on the opposition side, and sixteen or seventeen bishops on the spiritual bench. The appearance of several very unaccustomed faces on the Ministerial side proved that the Government had made what is technically called "a strong whip," and the woolsack and cross benches were thronged with peers of that section, now tolerably strong in the Upper House, which holds the balance between the Government and the Opposition.

The business commenced with the presentation of petitions, of which there were a great number, against an alteration of the Navigation-laws. Lord Stanley had a great number from various small places, such as Rye, a place in Fife, &c. There were fewer petitions in favour of the bill, but they proceeded from such influential quarters as the Chamber of Commerce at Dundee, from the merchants of Manchester, &c. Lord Stanley presented his petitions with unusual emphasis, and laid great stress on the number of signatures to each, a point very little regarded by the Tories in debates on the Retorm Act, the corn-law repeal, and other subjects of popular interest. About half-past five,

The Marquis of LANSDOWNE rose to move the second reading of the bill to repeal the Navigation-laws, and having expressed his respect for the feelings and honest prejudices of those who were opposed to him on the question, proceeded to prove, that the permanence and security of the national wealth would not, according to the experience which our present knowledge of the subject afforded, and according to all sound reasoning based upon it, be subject to any danger from the proposed bill, or be impaired in any respect by its provisions. In a rapid sketch of the history of the Navigation-laws, from the time of Richard II. to the present day, he showed how those laws, while they acted as an impediment to commerce, had long ceased to be of any use to the navy of the country, and entering upon the statistics of the shipping trade, proved that British shipowners might confidently rely upon being able to maintain their ground against the competition of foreign shipping. If the House looked at the colonial part of the question, it would find that the true interests of the colonies, and especially of the West Indies, called for the repeal of that remnant of the Navigation-laws which still remained in force. In his conscience he believed that this might be done with perfect safety; nay, he was convinced that monopolies were the greatest obstacles to commercial prosperity. He, therefore, earnestly implored the House to let this bill be read a second time; and ended an able speech by declaring, that as Lord Stanley had announced that he was prepared for the consequences of its rejection, so the Government was equally ready to abide by the result.

When Lord Lansdowne sat down, Lord Stanley or Lord Colchester was expected to rise to propose the amendment, but Lord BROUGHAM, who had been previously flitting about the House in an evident state of anxiety, rose very quickly, and commenced a speech. He had been taunted, he said, because, though he had been the advocate of free-trade, and the friend of unrestricted intercourse between the great community of nations, he did not now assist in placing the last crown on the column of free-trade. He gloried in being the object of such a taunt, because it reminded him of his connexion with those eminent statesmen who had honoured him by helping to carry the repeal of the corn-laws. He must, however, deny, that this was at all a question of free-trade; there was no connexion between free-trade and the Navigation-laws, though some who voted for the former measure seemed to think that the repeal of the Navigation-laws followed as a matter of course. The noble lord in an eloquent but most discursive speech, then proceeded to notice the arguments brought forward by Lord LANSDOWNE, and especially warned the House not to believe implicitly in the statistics of the noble Marquis, for it was well known that there was no proposition and no side of any question that might not be proved by such means. The noble Marquis had spoken of the remnants of the Navigation-laws, but at any rate they were massive fragments of a mighty system which had fostered the growth of our commercial marine, and provided a nursery of seamen for our navy. Looking to the present state of Europe, with a French force at Civita Vecchia, the Russians invading Hungary, and the convulsive movement which agitated Germany —not to mention the minor causes of discord which existed on all sides—he would ask the House if this was the proper moment to annihilate our nursery of seamen, and to leave the country open to foreign attack. He believed this measure was only introduced as a sop to the new school of Financial Reformers, and to shield the Government from the imputation of doing nothing; if so, it was an example of dastardly boldness, which consisted in throwing the country into danger, while the Minister who endangered her existence escaped without any personal risk.

The discussion was then continued at considerable length, Lord GRANVILLE and the Duke of ARGYLL speaking in support of the measure, and Lord COLCHESTER and the Earl of ELLENBOROUGH against it.

At a quarter past twelve o'clock, as there seemed no likelihood of a division, the debate was adjourned on the motion of Lord CARLISLE.

THE JEWS BILL.

On the order of the day for the second reading of the Parliamentary Oaths Bill, in the House of Commons, on Monday,

Sir R. INGLIS opposed the bill, which, professing to alter the Parliamentary oaths, was virtually and practically a Jew bill, which had been rejected last session by the House of Lords; it moreover altered the general constitutional law of the land, whilst it deprived that House of its exclusively Christian character. Taking this view of the measure, his arguments were, as Sir Robert admitted, substantially the same as he had urged against the bill of 1847; and he moved the postponement of the second reading for six months.

This amendment was seconded by MAJOR BERESFORD, who denied that this was a great national object, for which any risks should be incurred, observing that the exclusion of Jews from the British Parliament could be no civil injury to individuals who belonged to Germany as much as to England, and who were taught to look forward to their re-establishment in Canaan.

Mr. F. PEEL, in a maiden speech of considerable force and ability, took an historical view of the subject, expressing his firm conviction that the time had arrived when Parliament must give up its title to be called exclusively Christian, but that while doing so, it would still remain Christian in this sense, that the great and overwhelming majority would continue Christian, and that their laws would still continue to breathe the spirit of Christian morality. Being unable to see any force or conclusiveness in the arguments against the bill, he should follow in the course of constitutional precedent and an enlightened policy by giving his hearty support to the measure.

A long discussion then ensued, in which Mr. WILLYAMS, Mr. TRELAWNY, the Earl of ARUNDEL, Mr. SERJEANT TALFOURD, Mr. FAGAN, and Mr. MILNES, spoke in favour of the bill; Mr. TURNER, Mr. A. HOPE, Mr. NEWDEGATE, Lord MAHON, the Marquis of GRANBY, and Mr. BANKES, against it.

Lord J. RUSSELL, after noticing, in a tone of raillery, the silence of Mr. Disraeli, who had with so much eloquence and force supported the bill of last session, and pronouncing a very high eulogium upon the speech of Mr. Peel, from whom the House had expected much, but who had surpassed that expectation, replied to the objections of Sir R. Inglis, and ridiculed his apprehension of danger to Christianity from admitting three or four Jews into this House. If their admission would unchristianize the Legislature, the corporations had been unchristianized already. He hoped the House, on the principles of Christianity, would admit the Jews into the bosom of our Legislature, and not deny them what their character as loyal and peaceable subjects, ready to defend their Sovereign, and faithful adherents of the constitution, entitled them to ask—the rights which belonged to them as British subjects.

Mr. GOULBURN opposed the bill, which, he observed, was extremely different from that of last session. He retained his opinion that it was essential to the discharge of the duties of legislation that this House should not by its own act declare an indifference to that legislation being effected by means of those who were Christians or of those most hostile to Christianity

Mr. ROEBUCK contended that a Jew would be bound by all the obligations of duty, responsibility to public opinion, and even of religion, in that House, as much as a Christian; and he put it to the common sense of the House and of the country, and asked, what there was in a man who believed in the great Decalogue, which we taught to our children, to prevent him from being a legislator? He voted for this bill, not because it contained an oath, but a relaxation.

The House then divided, when the second reading was carried by 278 against 185.

EASTERN COUNTIES RAILWAY.

In the House of Commons, on Monday, Mr. CHARTERIS, having in the first instance read a portion of the report of the committee of shareholders of the Eastern Counties Railway, appointed to investigate the affairs of that company, which referred to the payment of £7,606 17s. 6d., in 1846, under the head of "Parliamentary expenses," and with respect to which Mr. Waddington and Mr. Duncan stated to the committee that the sums in question had been disbursed through them for services rendered, but in a manner which did not leave them at liberty to give particulars, as they could not do so without implicating other parties, asked Lord John Russell whether his attention had been drawn to this report, in so far as it was calculated to affect the general character of the House. His interference was not, as was erroneously supposed, directed against an individual member of that House, but for the purpose of putting an end to rumours that the money in question had been expended in what was termed "facilitating the passage of bills through Parliament;" or, in plain English, bribing members of that House.

Lord JOHN RUSSELL agreed with the hon. gentleman that the words to which he had referred did tend to excite suspicions affecting the character and credit of the House. He did not give the slightest belief to the rumours to which allusion had been made, but fully agreed in the proposition that it would not be right to let those words, put forth by a committee of persons known to be men of character, pass by without an inquiry. Thinking

that the matter would be best conducted by the hon. mover, rather than by some member of the Government, he trusted, after consultation with other hon. members as to the best mode of doing so, that the hon. gentleman would undertake the conduct of the inquiry, and not let the matter rest until the whole truth should have been elicited.

Mr. WADDINGTON claimed indulgence while he offered a few observations, and proceeded to refer to the committee's report in reference to the subject in question, as well as to the subsequent statement made by the directors in reply thereto; assuring the House, as a man and a gentleman, that there was not a member of that House who directly or indirectly benefited one single shilling in reference to the £7,606 17s. 6d. in question. He was not opposed to the inquiry suggested, and thanked the honourable gentleman for bringing the matter forward, at the same time it was due to the House to say, that if any allusion had been made in the committee in his presence, imputing to any honourable member of that House the receipt of a single shilling, he should have repelled it with indignation as a base insinuation and calumny against every honourable member.

Mr. CHARTERIS was in the hands of the House, but still thinking inquiry necessary, gave notice that he should move for a committee on Thursday next (to-morrow).

MISCELLANEOUS.

SAVINGS' BANKS COMMITTEE. — Mr. REYNOLDS renewed his efforts on Thursday to carry his own Committee-list on Savings'-banks, in preference to the list proposed by Sir Charles Wood, consisting of those who last year formed Mr. Herbert's Committee. The name of Mr. John Abel Smith, standing next after that of Mr. Napier, who was rejected last week, was not opposed by Sir CHARLES WOOD, as he was a member of Mr. Herbert's Committee. On the proposal of Mr. Grogan's name, Sir CHARLES WOOD moved the substitution of Sir George Clerk; and this substitution was carried, by 123 to 81. Instead of the name of Mr. Hamilton, Sir CHARLES WOOD moved the substitution of Mr. Herries's name; and carried his motion, by 129 to 61. At the entreaty of Mr. HERBERT and Mr. SPOONER, Mr. Reynolds here consented, "though he was fourteen divisions in arrears," not to persist further. The other names proposed by Sir CHARLES WOOD, and agreed to by the House, were those of Mr. Poulett Scrope, Sir John Yarde Buller, the Marquis of Kildare, Mr. Ker Seymer, Mr. Shafto Adair, Mr. William Fagan, and Mr. Bramston.

PRIVILEGE; REPORTING SPEECHES.—Mr. JOHN O'CONNELL complained that, while defying the sessional order which prohibits the reporting of speeches delivered in the House of Commons—he would not then urge the good sense of that order—the *Times* does not give a fair, impartial, or accurate report. In the report of the debate on the Rate-in-aid Bill, much that members said was omitted, much that they did not say put in. "As to myself, I find that a great deal of what I thought it my duty to say in this House on a question of great importance to Ireland, is either omitted altogether, or so utterly misrepresented, that, as might be said, I should not know my own child." When the SPEAKER called for a seconder, there was a pause: ultimately Mr. SCULLY seconded the motion. Sir GEORGE GREY reminded Mr. O'Connell of the inconsistency of enforcing the rule *against* reporting as a means of getting a *fuller* report. After some bandying of compliments, censures, and wise saws, Mr. O'CONNELL withdrew his motion; but threatened to renew it if the same system continued. Mr. GRANTLEY BERKELEY: "I would suggest to the honourable and learned member to send his speeches to the papers, instead of making them in this House" [laughter].

AGRICULTURAL DISTRESS.—The Duke of RICHMOND has given notice, that on Friday, the 11th instant, he should present petitions complaining of agricultural distress, when he should call the attention of the House, and ask her Majesty's Ministers, whether they intended to propose any measure of relief; but if they should deny that distress existed, then he should move for the appointment of a committee of inquiry.

HEARING IN THE HOUSE OF LORDS. — Lord Beaumont, on Friday, referred to the malconstruction of the House, which prevents peers from being heard by the reporters; it has caused pain to individuals from the misconception of proper names, and has occasioned great trouble to peers in answering letters of correction. As the subject had better not be discussed before strangers, he should move, on Thursday, that the Standing Order No. 130 be taken into consideration, and that it be referred to the Library Committee.

INTERMENTS IN TOWNS.—Sir G. GREY, in answer to Lord D. Stuart, said, it was the intention of the Government to confine the operation of this bill to the metropolis.

NAVIGATION-LAWS.—Sir H. WILLOUGHBY, on Friday, read a portion of a speech delivered by Mr. G. F. Young at the Protectionist meeting at the Hall of Commerce, on Tuesday week, containing a statement made with reference to an alleged conversation between the President of the Board of Trade and Mr. Hume on the subject of the Navigation Bill, and asked whether it was founded in truth. Mr. LABOUCHERE hoped it was hardly necessary to say, that the story was entirely destitute of any foundation whatever. It was what was termed a "carried story," and had gone from Mr. Hume to the Provost of Montrose, and probably from that gentleman through some other source, until it reached the person who narrated it, there was every likelihood, therefore, that the truth had suffered in its transmission, and thus the mistake had arisen.

FOREIGN AND COLONIAL NEWS.

FRANCE.

The anniversary of the proclamation of the French Republic by the National Assembly was celebrated on Friday with great pomp; the President of the Republic assisting. It was almost exclusively a religious ceremony, in which the Archbishop of Paris took the leading part.

Some disturbances took place at Dijon on that day. The National Guard attacked the Hôtel de Ville, where some artillerymen had been imprisoned. They were opposed by the troops of the line. Some prisoners were let loose. The President of the Republic has dissolved the National Guard of Dijon.

Accounts from the provinces speak with certainty of the triumph of the Buonapartist candidates, and of the little hopes of the Legitimists.

A considerable sensation has been created in Paris by a quarrel between the President of the Republic and his cousin, Napoleon Buonaparte, late Ambassador at Madrid, who proceeded to the Elysée, and had an interview with the President. A violent scene took place, and after a great deal of recrimination on both sides, Napoleon suddenly called the President a bastard, and told him that he was not only a kite's egg put into the eagle's nest, but that the whole of the Buonaparte family knew him to be so. The President flew to his sword, and declared he would immediately fight the slanderer; but the attendants interfered. Still the President insisted that the stain on his honour should be wiped out by a duel, and appointed two friends to make the arrangements on his side for a meeting. In the meantime, however, a Council of Ministers was called, and it was resolved that the duel should not be allowed. M. Odillon Barrot, and all the Ministers, declared that the President, as the first magistrate in the State, could not fight, and that such a thing could not be thought of.

A funeral service was performed on Saturday at the Invalides, in honour of the anniversary of the death of the Emperor. Prince Louis Napoleon was present. Napoleon Buonaparte, the ex-ambassador to Madrid, was also present, but sat apart; and it was remarked with regret by the friends of the President that no sign of recognition passed between him and his cousin.

The *Réforme* states that a serious mutiny occurred on Friday evening, after roll call, amongst the privates of the 7th Regiment of Light Infantry, in consequence of the imprisonment of Sergeant-Major Boichot, who has been adopted by the Socialists as candidate for the department of the Seine. On Saturday morning the soldiers again refused obedience, notwithstanding the colonel addressed them in strong terms on the impropriety of their conduct. They even refused to supply a guard of honour to the President of the Republic until several of their comrades who had been imprisoned were restored to liberty.

ITALY.

THE FRENCH INTERVENTION—CONFLICT AT ROME.

The following extract of a letter written by the intelligent correspondent of the *Daily News*, of the 27th ult., gives a graphic description of the state of affairs in Rome:—"On the arrival of the 7,000 French at Civita Vecchia, the first impression of the townsfolk here was in accordance with the hypocritical speech of Odillon Barrot, that France merely came to prevent Austrian interference and to save the liberties of the Romans; but that delusion is gone. An aide-de-camp of General Oudinot's came here yesterday, to confer with the triumvirs, and plainly avowed the intention of the invading force to replace Pius IX. on the throne of these territories. On Mazzini's telling him that many a bloody corse would have to be stepped on before any priest could clime on a Roman throne again, 'Bah!' said he, 'the Romans won't fight.' Now, here is a slight mistake added to another misconception of the Barrot Cabinet, viz., that reaction would ensue on the first landing of the French. Not only is there no symptom of any fraction of the inhabitants calling for the Pope, but the intensity of abhorrence in which the return of clerical government was hitherto held, is now changed into a determination to fight knee-deep in blood, to resist that disgrace and calamity.

"The French inhabitants of Rome have protested against the act of Odillon Barrot, at a public meeting to-day, and sent a deputation to Oudinot. The mayor and town council of Civiti Vecchia have put forth unanimously so strong a remonstrance that the French commander got it torn down from the walls, and put the printer under arrest. Meantime the soldiers and the natives are to be seen in groups, fraternizing and singing the Marseillaise, the two republican flags commingled on the same staffs, and the tricolor of each country receiving equal homage. The Roman women are all making up ball-cartridges. The National Assembly is permanently sitting, night and day. Orders have been issued to undermine the Milvian bridge, and the approaches on the side of the sea-board. Barricades with cannon are erected along the road, and the gate and streets that lead to Civita Vecchia."

In the sitting of the Constituent Assembly on the 27th, Armellina declared it as his opinion that the French should be treated with and allowed to enter Rome. The Assembly, however, has confirmed the previous vote which it had come to, to resist force by force. The deputy Accursi has left on a mission for Paris.

From intelligence from Rome up to April 30, we learn that on the arrival of General Oudinot before Rome he sent Captain Oudinot to parley. Captain Oudinot was kept as a hostage. The French then advanced, and were fired upon from the houses, on which they immediately withdrew. They made a second attempt, with an increased number of troops, and again met with considerable resistance, in which the tirailleurs de Vincennes were severely handled, and a company of voltigeurs were entirely destroyed. 180 were killed, and 400 wounded. The French retired to St. Paoli.

The Lombards, *whom Oudinot had allowed to land* near Civita, were on their march, 1,100 in number, towards Rome.

It is announced that, in consequence of the anarchy which prevails at Ancona, the French Government has ordered Rear-Admiral de Ricandy to proceed there forthwith.

CENTRAL GERMANY.

On the 30th ult., the Frankfort Parliament resolved to censure the Prussian and Hanoverian Governments for dissolving their respective Diets; to summon those Governments at once to issue writs for new general elections; and to express to the remaining legal organs its expectations that they will candidly and speedily inform the Government of the sentiments of the people.

On the 4th inst., the committee of thirty brought up their report with regard to the answer to be given to the different notes and despatches which have lately come in from the principal courts of Germany. The committee proposed the following resolutions:—

1. The National Assembly calls upon the Governments, the legislative bodies, and the municipal authorities of all single states, to bring about the acknowledgment and validity of the Imperial Constitution published under date of the 28th of March.

2. It appoints the 15th day of August next as the day on which the first Constitutional Parliament of the Empire shall meet at Frankfort.

3. The elections for the Lower House shall take place on the 15th of July next.

4. Should other states besides the German provinces of Austria not be represented in this Parliament, and consequently several paragraphs of the general Constitution not appear practicable, their alteration shall take place provisionally, and in the manner specified by the Constitution itself, until the Constitution shall become valid in all parts of Germany.

5. Should Prussia, in particular, not be represented in that Parliament, and therefore not have acknowledged the Constitution either expressly or *de facto*, then the Sovereign of that state which has the greatest number of inhabitants among those represented shall enter upon the rights and duties of the Emperor under the title of Regent or Stadtholder of the Empire.

6. But as soon as the Constitution is acknowledged by Prussia, the dignity of Emperor, in accordance with section 63, *et seq*, of the Constitution, shall be conferred at once on the King of Prussia.

7. The Emperor shall take the oath upon the Constitution before the National Assembly, and then open the Parliament. From the moment of this act being performed, the National Assembly shall be dissolved.

Before the debate commenced, the president read a note addressed to him by the Baron von Gagern, the head, *pro tem.* of the Central Cabinet. That note was to the effect that the central ministry, by virtue of the law of June 28, 1848, respecting the formation of a central power (a law declaring that power the executive in all cases where the general interests and security of Germany were concerned), do not acknowledge the right of any single state to take general measures for the maintenance of the tranquillity and peace of the empire—a right claimed by the Prussian Government in that part of a recent circular note in which they express their determination to put down revolutionary movements on all sides, and to lend their aid to the Governments in which those movements occur. The reading of this important document (particularly the passage in which the right claimed by Prussia is not acknowledged) called forth long-continued cheering. After a lengthened debate (during which several amendments proposing measures of a violent and revolutionary nature were rejected), the propositions of the majority of the committee were adopted.

The Dresden official of *Gazette* the 29th ult. contains a decree dissolving the Chamber of the Kingdom of Saxony. The last news is that Dresden is full of barricades; but for the moment no attempt has been made on the part of the military to take them. Meantime, a good many shots have been fired from the arsenal, by which about 20 people have been killed and wounded.

Memorials from Gottingen and other Hanoverian towns have been forwarded to the King, petitioning for an immediate issue of writs for a new general election. The King is ill. The Polytechnic School has been closed by Government until the 14th inst., and the corps of students disarmed. The police had forbidden the procession *en masse* to the palace on the 7th, for the purpose of demanding the dismissal of Ministers. The troops are wavering between the King and National Assembly. Prussian troops are expected in the capital, and, on the whole, affairs are alarming in Hanover.

BAVARIA. — REPUBLICAN INSURRECTION. — Some thousands of ultra-democrats, the majority of whom are armed, are at present in a state of open insurrection in the palatinate. They have declared the Government guilty of high treason, appointed a Committee of Safety (composed of five members, all Republicans), and issued a proclamation to the army, calling upon it to aid the cause of the people, and not that of "treacherous princes." Even the peasantry make their appearance in armed masses, and in the towns the civic guards have sworn to uphold the Constitution.

BADEN.—The Second Chamber has unanimously agreed to a declaration urging the Government to promulgate, without delay, the Constitution and Electoral Law, voted in Frankfort.

BRUNSWICK.—IMPORTANT PROCEEDINGS OF THE CHAMBER OF DEPUTIES.—On the 2nd inst., the Brunswick Chamber passed a resolution, that Ministers should notify to the Central Executive in Frankfort, that all the armed force of the Duchy is at its disposal for the maintaining and carrying out of the German Imperial Constitution.

PRUSSIA.

On the 29th ult., the King of Prussia sent a long letter to M. Camphausen, his plenipotentiary at Frankfort, stating at its close, that "his conscience would not allow him to call upon his people to make the sacrifices that would be required to support him in his new position; and he, therefore, with the advice of his Ministers, has resolved to decline accepting the Imperial dignity in connexion with the constitution voted at Frankfort." Nevertheless, as the appointment of a German empire is not indispensable to the establishment of a comprehensive unity, the King cannot think that his declining the office can endanger that unity. He invites the Frankfort Assembly to meet him with patriotism, and give such a direction to the business as will render co-operation possible, and insure, by peaceful means, the adoption of a modified constitution.

The King of Prussia has given his consent to the passage of 30,000 Russian troops through Upper Silesia to Austria.

There has been another conflict between the military in the Landberger Strasse, and although no persons were killed, several were severely wounded.

HUNGARY AND AUSTRIA.

INTERVENTION OF RUSSIA.

It is beyond all doubt that Austria and Russia have entered into a close defensive alliance, by virtue of which the Cabinet of Vienna has solicited and obtained from that of St. Petersburgh immediate and efficient military support. An army of 150,000 Russians is destined to perform this important service; 100,000 men will at once enter the Polish and Hungarian territories of the Austrian Empire, and the remaining division will act as a reserve, to be employed as circumstances may require.—*Times*.

The Russian auxiliaries are to enter the territories of Austria in four columns, by Wallachia, the Bukowina, Lemberg, and Cracow. The *Wiener Zeitung* puts Russian intervention in the Hungarian rebellion on the ground of the union of all the forces of the European revolutionary party, which makes it the common interest of all states to support the Imperial Government.

Official statements report that the Russian vanguard, 8,000 men strong, entered the territory of Cracow on the 2nd. Ten trains were ordered to transport them by the North Railroad.

A letter from Prague, dated May 1, says:—"Last night the whole squadron of the Palatinal hussars stationed in Saaz deserted; only the captain remained behind."

The Magyars pursue their onward course, and have again been victorious. The retreat of the Austrian armies inspires the inhabitants of Vienna with the idea, that the Hungarians will soon appear at their gates. No less than 1,600 wounded were brought to Vienna on the 30th ult. Raab had been evacuated by the Imperialists, the siege of Comorn finally raised, and the positions and entrenchments of the blockading forces given up and destroyed. Presburg as yet continues perfectly quiet, but it is generally expected that a decisive engagement will take place near that city. At the taking of Raab, the Imperialists lost eighteen pieces of cannon and an immense quantity of baggage. Sullein, St. Martin, and Czacza, at the mouth of the Jablanka Pass, have fallen into the hands of the Magyars, who now menace Austria, Silesia, and Moravia.

The *National* announces that Kossuth has published a manifesto, declaring the independence of Hungary and of the annexed provinces, and the deposition of the House of Hapsburg-Lorraine, as guilty of having excited an impious war. A letter from Vienna, of the 2nd inst., states that General Bem had appeared suddenly before Temeswar, and captured it.

THE BAN JELLACHICH is appointed Commander-in-Chief of the army in South Hungary, and independent of all the other leaders.

THE SHEFFIELD ELECTION took place on Friday, and Mr. John Arthur Roebuck was returned member without opposition; Mr. Ironside, the Chartist, concurring in the nomination, but putting certain questions to Mr. Roebuck on "social reform," which he gave him "twelve months to consider." Mr. Roebuck declared that he thought he was indebted for his election to the fact that he had educated himself for the business of legislating. It was his firm belief that a man could not be a good legislator without education, and that amateur legislation led to the evils which they saw around them. He would be their representative, but not their delegate.

SHOCKING ACCIDENT.—In a steam meal-mill at Inverness, two children entered unobserved, and got into an upper room. An upright shaft revolved in this room, within sixteen inches of a pillar supporting the next floor. The children appear to have amused themselves by running round with the shaft as it revolved, until their clothes got twisted about it; then they were whirled round and round, and their heads and arms were dashed against the pillar. It was some time before any one noticed the disaster, and the shocking result may be anticipated. One child died in a few minutes after it was rescued; the other survived a little longer.

LAW AND POLICE.

THE VICTIMIZED CLERGYMAN.—Hay and Alves, the men charged with defrauding the Rev. Cornelius Griffin by pretending to obtain a Queen's chaplaincy on receipt of £600, were examined at Bow-street on Tuesday week, and committed for trial.

SALE OF A CADETSHIP.—In the Court of Queen's Bench, on Thursday, sentence was passed on Capt. Charretie, for the offence of which he was lately convicted—that of selling an East Indian cadetship. He was found guilty on two counts. On the first he was sentenced to be imprisoned one year in the Queen's Prison, and on the second count to be imprisoned for the same year; and, in addition, he is to pay £800 to the Queen, and be imprisoned so long as he does not pay it. He is to be placed among the misdemeanants of the first class.

LIBEL ON LORD LEIGH.—Sentence was also passed on Asthill, who has pleaded guilty to an indictment the same with that preferred against Griffin at Warwick Assizes, by Lord Leigh. Lord Leigh's counsel pleaded for a mitigated sentence; and Asthill was sentenced to Warwick Gaol for three months, among the first class of misdemeanants.

THE BOMBAY STEAMER.—At the Thames Police Court, on Friday, on the application of Prince Castelcicala, a summons was granted by Mr. Ingham against Captain John Moody, a British subject, to answer for a violation of the Foreign Enlistment Act, in unlawfully equipping the steam-ship "Bombay" on behalf of certain persons assuming to exercise the powers of a government, and waging hostilities with the King of the Two Sicilies, with whom her Majesty is not at war.

MURDERS AND SUICIDE.—The *Welchman* says:—"On Wednesday a rumour gained credence that in the neighbourhood of Llanybyther a man had murdered his wife and child, and then committed suicide; and upon making investigation into the circumstances, it was unfortunately ascertained that the report was but too true. The name of the perpetrator of these inhuman deeds is Thomas Davies, a small farmer, residing at Cefnrhyddlanissa, in the parish of Llanwenog, Cardiganshire, and it appears that early on Tuesday morning, while in bed with his wife and child (the latter nine months old), he attacked them with a razor, and having first nearly severed the infant's head from its body, he attempted the destruction of his wife. He first cut her across the wrist, severing completely the arteries, and next gashed her throat and face in the most frightful manner. Not content with this, he cut her across the abdomen, ripping it completely open, and causing the intestines to protrude. Leaving the house he rushed into the Tivy, for the purpose, it is imagined, of drowning himself, but finding the water too shallow for his purpose, he returned to the house and attempted to cut his own throat. Failing, however, to sever the jugular vein, he ripped open his own abdomen with the razor, which caused a similar protrusion to that which his unfortunate wife experienced. Police Sergeant Lloyd, stationed at Llanybyther, hearing of the occurrence, immediately repaired to the spot, and found the little girl in bed, with its throat frightfully lacerated, quite dead and cold. The wife, Mary Davies, had escaped from the house, and having proceeded about a field's breadth on the south side, fell down. When found she was still alive, but lying exhausted. She could speak faintly, and in reply to questions, answered that her husband had perpetrated this outrage with his razor. She was immediately conveyed to the house wrapped in a blanket, and on a further search being made on the north side of the residence, at the bottom of a field, the husband was found lying on his left side in his shirt sleeves, having his throat lacerated, and his abdomen cut open from side to side about an inch below the navel, with his intestines protruding. He was still alive, and could speak more distinctly than could his ill-fated partner. He acknowledged to the police constable that he had killed the child and that he had cut his own and his wife's throat with his razor. The razor was found lying in a brook adjacent to the spot where the man was discovered. Mr. Thomas, surgeon, of Dollan, was speedily sent for, who dressed the various wounds, but at once pronounced each case to be mortal. His prediction was verified by the death of Thomas Davies, at 11 o'clock that night; the wife lived till Wednesday morning."

POISONING IN THE NORTH OF SCOTLAND.—James Burnett, a farm-labourer of mature years, has been tried at Aberdeen for the murder of his wife. He had formed a connexion with a young woman, a fellow servant, and wished her to fly the country with him; she refused, but agreed to marry him after his wife's death. The woman was ailing, and Burnett said if she did not recover soon, "she would not lie long." He obtained arsenic, and, substituting a portion of it for a powder that he should have administered to his wife, thus destroyed her. Ten days after the banns of marriage between him and the servant were proclaimed; suspicion arose; the corpse of the wife was disinterred, and arsenic was detected in the stomach. The man was convicted, and sentenced to be hanged, protesting innocence.

SALVE FOR MR. HUDSON.—A deputation from the town of Sunderland waited upon George Hudson, Esq., M.P. for that borough, on Wednesday, at Newby-park, with an address signed by 800 electors, expressive of their confidence in the private and public character of that individual. Mr. Hudson received the address, and had the impudence to talk of "the unjust aspersions that have been directed against my character."

COURT, OFFICIAL, AND PERSONAL NEWS.

THE QUEEN held a Court and Privy Council on Tuesday afternoon week, at Buckingham Palace. At the Court, a deputation from the Society of Friends presented an address on the subject of slavery and the slave trade; to which her Majesty responded, that she received the address with much satisfaction, and fully appreciated the benevolent efforts of the Society of Friends on behalf of the suffering and oppressed. Audiences were given to the Marquis of Lansdowne and Lord John Russell. The Queen held a levee at St. James's Palace on Wednesday. The attendance was numerous, and included Prince Ernest and Prince William of Hesse Philippsthal. Sir Edmond Lyons had an audience in the Royal closet, on his return from Athens.

DEATH OF MR. HORACE TWISS.—It is with much regret that we announce the sudden death of Mr. Horace Twiss, a gentleman who has been for many years well known and deservedly esteemed in the political and literary society of the metropolis. Mr. Twiss had been for some time in indifferent health, but it was not till Wednesday, the 21st ult., that the nature of the disease which has proved fatal manifested itself. While attending on that day a meeting of the Law Life Assurance Company, of which he was a director, he was suddenly seized with spasms of the heart and other symptoms which indicated the existence of that formidable malady known as *angina pectoris*. He rallied, however, almost immediately; and though fully aware of the dangerous nature of the disease, and impressed with the conviction that it would terminate suddenly and fatally, he soon regained his accustomed cheerfulness, and resumed the ordinary course of his active life. He left home yesterday morning at about ten o'clock; and having spent the intervening hours in the transaction of other business, attended at two o'clock a meeting of the Rock Assurance Society, at Radley's Hotel, Bridge-street. The discussion had begun, and he had risen to address the meeting, when, after speaking some minutes with his usual clearness and force, he suddenly sank back into his chair, as if in a fainting-fit. He was immediately carried by the friends about him into an adjoining room, and several medical gentlemen were instantly in attendance. Cordials were promptly administered, and every other means which science could suggest were taken to restore the action of the heart; but it had ceased to beat, and, after one or two convulsive sobs, Mr. Twiss had ceased to exist. —*Times* of Saturday.

GLEANINGS.

The *Zoist*, for April, contains a marvellous account of an alleged cure of blindness, of twenty-six years' duration, effected by a lady of rank through mesmeric agency.

An attempt is being made to introduce the cultivation of the tea plant into South Carolina.

The recent American accounts announce the appearance of a sea-serpent, ninety feet long, off the coast of Florida.

A correspondent of the *Watchman* calculates that the Wesleyan chapel debts in Great Britain amount to £1,000,000.

The loss of lambs throughout New Romney Marsh during the snow-storm of Thursday se'nnight is roughly calculated at about 5,000.—*Dover Telegraph*.

Since the flight of the Pope from his capital, no less than 70,000 copies of the Bible have been sold in that city alone.

A London confectioner advertises ices "frozen by machinery." Everything is done by machinery now-a-days.

JOHN MINISTER, MY JO.

John Minister, my jo, John, when we were first acquaint,
You were a bold Reformer, for liberal measures bent;
But now, ye're growing old, John, ye're getting slack and slow;
I wonder what has come to ye, John Minister, my jo.

John Minister, my jo, John, are you indeed the same
That went to get at one time for Stanley and for Graham?
Whilst now for Colonel Sibthorp scarce fast enough you go:
Ah, ye're no what ye used to be, John Minister, my jo.

John Minister, my jo, John, ye're tamed, I know not how;
Appropriation Clauses ye don't bring forward now;
Extension of the Suffrage ye scruple to bestow;
Ye stick upon Finality, John Minister, my jo.

John Minister, my jo, John, be what you were of yore;
Resume the path of progress, and I'll ne'er twit you more;
Assistance I will give you, and favour I will show,
And you shall be my own Lord John, John Minister, my jo.

John Minister, my jo, John, we've clomb the hill together,
And both have had to struggle with very stormy weather;
And I have kept ahead, John, but you have crept below,
And now are sleeping at the foot, John Minister, my jo.

—*Punch*.

[Advertisement.]—GALVANISM—PARALYSIS.—The following is well worthy the attention of medical men (particularly those who scoff at Galvanism) and paralytic invalids; it is another of those astonishing cures made by Mr. Halse. Mr. Blackwell, of Cottage-road, Pimlico, a retired builder, is the gentleman on whom this extraordinary cure was performed, and who has kindly allowed Mr. Halse to publish his case for the benefit of the public at large; an example worthy the imitation of thousands of others who have also been restored to the blessings of health by the all but miraculous powers of Galvanism, when applied with an efficient apparatus. The case will be scarcely credited by a great number of readers. About three months since, Mr. Blackwell was taken from his carriage in the arms of his servant, and carried into one of Mr. Halse's operating rooms. His limbs were so powerless that he had not the least strength in them, and was as helpless as a baby. The most eminent medical men in London had been in attendance on him, but without the least success, for he continued daily to get worse. An old patient of Mr. Halse's, who had been similarly afflicted, recommended Galvanism to him, informing him of the wonderful effects it had on himself. He now decided on trying this remedy, and purchased from Mr. Halse one of his ten guinea apparatuses. On Saturday, Mr. Halse was delighted to see his patient descend from his carriage and walk into his house, without the least assistance, informing him that he could now walk several miles without any help whatever. Ye revilers of Galvanism! what say ye to this?

[Advertisement.]—Burns, the Scottish bard, designated the Tooth-ache "the hell of all diseases!" And he was not far wrong. This hell, however, is not a "bottomless pit." Fill up the cavity of the decayed tooth, and the torturing fires are extinguished. Brande's Enamel, placed into the decayed spot, prevents irritating substances from reaching the nerve, and kindling that inflammation therein, which gives the terrible pain known as tooth-ache. This substance is used, without heat, in a soft state, and becomes hard in a few minutes, rendering unsound teeth painless and useful for many years.

BIRTHS.

May 2, at Holland-grove, Kennington, the wife of the Rev. W. Leask, of a son.

May 4, at Tiptree Hall, Essex, the wife of Mr. Mechi, of a daughter.

May 5, at Tintwistle, near Manchester, the wife of the Rev. B. G. Milne, M.A., of a son.

May 8, the wife of the Rev. J. C. Harrison, Camden Town, of a son.

MARRIAGES.

April 24, at Exton Church, in the county of Rutland, by the Hon. and Rev. G. Noel, uncle of the bride, the Hon and Rev. Andrew Godfrey Stuart, rector of Cottismore, in the same county, and third surviving son of the Earl of Castlestuart, to Mary Penelope, second daughter of the Hon. and Rev. L. Noel, rector of Exton afore-said.

April 26, at Botus Fleming Church, Cornwall, John Hugh, Esq., of Manchester, to Mary Ann, second daughter of the late W. Symons, Esq., of Hatt, Cornwall.

May 2, at George-street Chapel, Plymouth, by the Rev. H. Nicholson, William Day, eldest son of J. Hanson, Esq., of Brixton-hill, Surrey, to Margaret Mary, only child of the late H. Hocken, Esq., of Lewannick, Cornwall.

May 3 at the Independent Chapel, Barkway, by the Rev. Mr. Marchant, minister, Mr. James Bentley to Miss Wilson, both of Barkway.

May 4, at Long Sutton, Lincolnshire, by the Rev. Dr Simpson, John Allpress Richardson, Esq., to Mary Lucilla, third daughter of Mr. H. Wrout.

DEATHS.

April 21, Fanny Leifchild, the infant daughter of the Rev. J. Sheldock, M.A., of Merton.

April 25, ten days after an attack of paralysis, in her 81st year, Mary Ann, relict of the late Mr. Harvard, A.M., and grandmother of the Revs. Henry, George, John, and Stephen Harvard, Wesleyan ministers. She had been a member of the Wesleyan Society upwards of fifty-eight years.

April 30, at Northampton, aged 34, Louisa, the beloved wife of Mr. J. C. Westbrook; and on the 2nd inst., Ernest Cecil, their infant son.

April 30, aged 83, Ann, widow of J. Vallance, Esq., late of Kingsland, Hurstperpoint, Sussex.

May 2, in the faith and hope of the gospel, Harriett, the beloved wife of J. D. Young, Esq., the Grove, Hertford.

May 4, of consumption, attended latterly with great bodily suffering, which was borne with unusual patience and Christian submission, Catherine, eldest daughter of Mr. P. M. Ewen, Marchmont-street, Brunswick-square.

May 4, after protracted suffering, borne with Christian patience, aged 17, Martha, second surviving daughter of the late Rev. T. S. Guyer, of Ryde, Isle of Wight.

May 7, at Walthamstow, after a long and painful illness, aged 79, Mrs. Ann Fabian, relict of the late R. Fabian, Esq., of East Cowes.

May 8, after long affliction, aged 58, Mr. James Collier, of Abingdon. He had for many years maintained unblemished the character of a Christian man of business, and of a devoted friend to the cause of God; in connexion, especially, with the Baptist church, which he had for a long period most efficiently served as deacon.

Lately, at her residence, Northville, Maryborough, Ireland, in her 22nd year, Margaret Jessie, the amiable and beloved wife of the Rev. H. M. Torrens, Independent minister. Her end was peace.

MONEY MARKET AND COMMERCIAL INTELLIGENCE.

CITY, Tuesday Evening.

The English Stock Market has been more animated during the past week, and the fluctuation in prices has been little. There has been no increase of speculation of Consols, and the time bargains have mostly had reference to the settlement of Account, which takes place on Thursday next. In the money purchases, however, there has been an augmentation, and the greater the mistrust for share property, the more probable is it that the Government Funded and Unfunded Debt will be preferred, until political events of an adverse character arise. The Account has been stated to be *Bearish*, but latterly there has been some change:—

	Wed.	Thurs	Friday.	Sat.	Mond.	Tues.
3 per Ct. Cons.	92¼ ⅜	92¼ ⅜	92⅜ ¼	92¼ ⅜	92	91⅞
Cons. for Acct.	92⅜ ½	92¼ ⅜	92⅜ ¼	92¼ ⅜	92⅛	92
3 per Ct. Red.	90⅝ ½	91⅛ ⅜	91⅛	90⅝ ⅜	90⅛	90⅛
New 3½ per Ct. Annuities...	91⅝ ⅜	91⅛ ⅛	91⅜	91⅛ ⅛	91⅛	91 ⅜
India Stock ..	247	—	—	—	247	247
Bank Stock ..	192½	193 4	194 3	194	194	194
Exchq. Bills..	47 pm.	47 pm.	47 pm.	48 pm.	48 pm.	48 pm.
India Bonds ..	67 pm.	— pm.	68 pm.	71 pm.	71 pm.	71 pm.
Long Annuit..	8⅛	8⅛	8 11-16	8 11-16	8⅛	8 9-16

There is a general want of confidence manifested in the Share Market, and the depression is very marked on some lines. The speech of Lord Brougham, and the resignation of Mr. Hudson, have had an unfavourable effect upon Great Western and York lines. The former have been done as low as 82. Eastern Counties has also suffered. In French and Indian Shares there has been little variation.

The returns of the Board of Trade for the month which ended 5th April — compared with the corresponding month last year—presented to Parliament on Friday evening were published on Saturday. These accounts are again very satisfactory, and show that the official value of our exports continues to be gradually increasing upon that of last year. The aggregate value of the exports of our own produce and manufactures in the month under notice is £5,365,663, while in the same period of last year it was £4,412,295, showing an increase of £953,168 in value; while in the exports of foreign and colonial produce there is likewise an increase in most of the leading articles.

The Corn Market yesterday was very heavy. The supplies of grain have been large, and a decline of 1s. from last Monday's rates was submitted to.

PRICES OF STOCKS.

The highest prices are given.

British.	Price.	Foreign.	Price.
Consols	91⅛	Brazil	80
Do. Account	92	Equador	3⅛
3 per Cent. Reduced	90⅛	Dutch 2½ per cent..	50⅛
3½ New	91⅛	French 3 per cent..	56⅛
Long Annuities	..	Granada	17
Bank Stock	194	Mexican 5 pr. ct. new	30⅛
India Stock	247	Portuguese	27
Exchequer Bills—		Russian	104⅛
June	48s.	Spanish 5 per cent..	17⅛
India Bonds	71s.	Ditto 3 per cent....	33⅛
		Ditto Passive	3⅛

RAILWAY TRAFFIC RETURNS.

Name of Railway.	Week ending	Total receipts.	Same week 1848.	Miles open. 1849.
	1849.	£ s. d.	£	
Aberdeen	..	..	..	..
Belfast and Ballymena	April 28	548 18 11	..	37½
Birkenh., Lanc., and Ches	29	971 18 3	879	16
Caledonian	15	5,024 3 9	3,533	141
Chester and Holyhead	21	1,360 13 3	..	80
Dublin and Drogheda	26	762 17 9	799	35
Dublin and Kingstown	May 1	1,633 14 5	1,824	7¾
Dundee, Perth, and Aberd.	April 28	1,065 5 10	..	47¼
East Anglian	29	585 16 6	..	67¼
Edinburgh and Glasgow	28	3,796 2 5	3,421	57¼
Edinburgh and Northern	28	2,257 9 4	1,444	71
E. Counties and N. and E.	29	15,431 16 6	15,022	307
East Lancashire	29	2,488 8 6	1,006	75¼
Eastern Union	28	1,132 3 11	1,106	51¼
Glasgow, Kilmarn. and Ayr	28	2,608 8 9	1,903	100
Glasg., Paisley, and Green.	28	985 8 2	991	22½
Great South. and West. (I.)	28	3,948 3 6	..	168¼
Great Western	29	19,575 6 4	..	306¼
Kendal and Windermere	..	..	..	..
Lancashire and Yorkshire	29	11,635 7 0	9,343	206¼
Lancaster and Carlisle	15	2,145 19 3	1,675	70
London and North W., &c.	29	40,572 12 11	41,926	435
London and Blackwall	29	689 1 8	907	5¼
Lond., Bright., and S. Coast	28	7,468 3 5	8,306	162½
London and South Western	22	8,995 16 5	8,267	216¾
Man., Shef., and Lincolnsh.	21	3 616 13 3	2,497	113
Midland, Bristol, and Birm.	22	20,897 19 9	18,907	463¼
Midland Great Western (I.)	29	1,276 4 11	..	50
Monkland	28	770 11 7	..	37
North British	29	3,118 12 7	2,009	103
Paris and Rouen	21	5,652 0 0	3,038	84
Rouen and Havre	21	2,458 0 0	1,315	59
Scottish Central	29	1,156 16 2	..	45
Shrewsbury and Chester	29	1,371 14 3	797	49
South Eastern	21	7,610 5 1	7,894	163
South Devon	27	1,443 0 10	..	58
Taff Vale	21	1,880 12 11	..	40
Ulster	22	747 7 7	969	36
Whitehaven Junction	..	..	..	..
York, Newcastle, and Ber.	29	12,023 13 4	..	270
York and North Midland	21	7,241 14 2	8,000	260

THE GAZETTE.

Friday, May 4.

BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 28th day of April, 1849.

ISSUE DEPARTMENT.

	£		£
Notes issued	27,602,285	Government Debt	11,015,100
		Other Securities	2,984,900
		Gold Coin & Bullion	13,278,716
		Silver Bullion	323,569
	£27,602,285		£27,602,285

BANKING DEPARTMENT.

	£		£
Proprietors' Capital	14,553,000	Government Securities (including Dead Weight Annuity)	13,957,269
Rest	3,127,170	Other Securities	10,095,826
Public Deposits (including Exchequer, Savings' Banks, Commissioners of National Debt, and Dividend Accounts)	2,782,190	Notes	8,553,925
		Gold and Silver Coin	783,374
Other Deposits	11,778,602		
Seven-day and other Bills	1,129,332		
	£33,370,294		£33,370,294

Dated the 3rd day of May, 1849.

M. Marshall, Chief Cashier.

BANKRUPTCY ANNULLED.

Tipson, T., Birmingham, factor.

BANKRUPTS.

Sharp, George, and Fluder, Robert Lillington, Romsey, Hampshire, timber merchants, May 15, June 15: solicitors, Mr. Fluder, Egremont-place, New-road; and Messrs. Sharp and Harrison, Southampton.

Andrews, George, King's Lynn, Norfolk, grocer, May 16, June 13: solicitors, Messrs. Harrison and Dobree, Hart-street, Bloomsbury.

Barnes, Robert, Woodbridge, Suffolk, innkeeper, May 10, June 14: solicitors, Mr. Thwaites, Lyon's-inn; and Mr. Ewington, Ipswich.

Dickison, Benjamin, Little Tower-street, wine merchant, May 17, June 18: solicitors, Messrs. Hill and Matthews, Bury-court, St. Mary-axe.

Ball, Frederick Edward, late of Downton, Wiltshire, grocer, May 17, June 14: solicitor, Mr. Chidley, Guildhall-chambers, Basinghall-street.

Day, George, Worcester, cattle dealer, May 15, June 12: solicitors, Mr. Pullen, Worcester; and Mr. Wright, Birmingham.

Hurcombe, William, Bristol, timber dealer, May 18, June 15: solicitors, Messrs. Trehern and White, Barge-yard-chambers, Bucklersbury; and Mr Sabine, Bristol.

Shackell, Charles, Bristol, tailor, May 17, June 14: solicitors, Messrs Surr and Gribble, Lombard-street; and Messrs. Whittington and Gribble, Bristol.

Taylor, John, Lincoln, butcher, May 23, June 13: solicitors, Messrs Jones and Sons, Millman-place, Bedford-row; Mr. Tweed, Lincoln; and Messrs. Shackles and Son, Hull.

Jackson, William, Birkenhead, auctioneer, May 17, June 6: solicitors, Mr. Frampton, Gray's-inn; and Mr. Hillier, Birkenhead.

Shepherd, Mary Jane, Liverpool, victualler, May 17, June 6: solicitors, Mr. Nethersole, New-inn; and Mr. Owen, Liverpool.

Jones, Hugh, Holyhead, innkeeper, May 11, June 8: solicitor, Mr. Waring, White Lion-court, Cornhill.

Haworth, James, Clitheroe, common brewer, May 14, June 4: solicitors, Mr. Smith, Lincoln's-inn-fields; Mr. Trappes, Clitheroe; and Messrs. Atkinson, Saunders, and Atkinson, Manchester.

Dodd, Seymour, Manchester, fustian manufacturer, May 17, June 7: solicitors, Messrs. Reed, Langford, and Marsden, Friday-street, Cheapside; and Messrs. Sale, Worthington and Shipman, Manchester.

SCOTCH SEQUESTRATIONS.

Connal, R. M., and Co., Alloa, brewers, May 9, June 4.
Henderson, J. C., Glasgow, merchant, May 9, June 4.
Kirkpatrick, W., Girthon, draper, May 12, June 2.

DIVIDENDS.

— Beamer, Liverpool, builder, second div. of 5s.; May 9, and any subsequent Wednesday, at Mr. Morgan's, Liverpool—J. and J. Baylis, Gutter-lane, crape manufacturers, third div. of ¼d.; May 9, and three subsequent Wednesdays, at Mr. Turquand's, Guildhall-chambers, Basinghall-street—P. Clark, jun., Colchester, pawnbroker, first div. of 2s. 9d.; May 9, and three subsequent Wednesdays, at Mr. Graham's, Coleman-street—J. Wilkins, Bridport, marble mason, first and final div. of 6d.; any Tuesday or Friday after May 10, at Mr. Hernaman's, Exeter—J. Harvey, Sidmouth, printer, further div. of 2s. 3d.; any Tuesday or Friday after May 10, at Mr. Hernaman's, Exeter—G. Crocker, Yeovil, Somersetshire, ironmonger, first div. of 3s. 9d.; any Tuesday or Friday after May 10, at Mr. Hernaman's, Exeter—H. Kennedy, Taunton, draper, first and final div. of 3s. 1½d.; any Tuesday or Friday after May 10, at Mr. Hernaman's, Exeter—T. Symes, Bridgewater, Somersetshire, scrivener, final div. of 1s. 5½d.; any Tuesday or Friday after May 10, at Mr. Hernaman's, Exeter—H. V. Stroud, Spittisbury, Dorsetshire, miller, first div. of 6s.; any Tuesday or Friday after May 10, at Mr. Hernaman's, Exeter—W. Ellam, jun., Birmingham, patent cock founder, final div. of one-tenth part of a penny; May 16, and every alternate Wednesday, at Mr. Bittleston's, Birmingham—T. Lay, Dudley, Worcestershire, grocer, first div. of 1s. 1½d.; May 16, and every alternate Wednesday, at Mr Bittleston's, Birmingham—M. and H. Emanuel, Hanover-square, goldsmiths, third div. of 3½d., and first, second, and third div. of 10s. 4½d., on new proofs; May 28, and three subsequent Saturdays, at Mr. Edwards's, Frederick's-place, Old Jewry—J. Hobson and T. Mowbray, Leicester, builders, first div. of 4s. 3d.; May 12, or any subsequent alternate Saturday, at Mr. Bittleston's, Nottingham—T. Martin, Weston, Nottinghamshire, miller, first div. of 2s.; May 12, or any subsequent alternate Saturday, at Mr. Bittleston's, Nottingham—T. and R. C. Nesbitt, Sunderland, brewers, first and final div. of 3s. 10d.; May 5, or any subsequent Saturday, at Mr. Wakley's, Newcastle-upon-Tyne—C. Robson, Newcastle-upon-Tyne, grocer, second div. of 4d. (in addition to 9d. previously declared); May 5, or any subsequent Saturday, at Mr. Baker's, Newcastle-upon-Tyne—C. F. Smyrk, Lavina-grove, Wharf-road, builder, first div. of 1s.; Saturday next, and three subsequent Saturdays, at Mr. Groom's, Abchurch-lane—Innell and Cookes, Little Queen-street, Holborn, varnish manufacturer, first div. of 1s. 2d.; Saturday next, and three subsequent Saturdays, at Mr. Groom's, Abchurch-lane—V. S. Godfrey, Duddington, Northamptonshire, miller, first div. of 3s. 6d.; Saturday next, and three subsequent Saturdays, at Mr. Groom's, Abchurch-lane—R. Russell, Kingston-on-Thames, upholsterer, third div. of ¾d.; Saturday next, and three subsequent Saturdays, at Mr. Groom's, Abchurch-lane—T. Bead, Manchester, cigar dealer, final div. of 11-16ths of a penny; May 8, and every subsequent Tuesday, at Mr. Hobson's, Manchester—J. Roe, Manchester, drysalter, final div. of 10¾d.; May 8, and every subsequent Tuesday, at Mr. Hobson's, Manchester—T. Wren, Preston, sharebroker, final div. of 1d. and 1-16th of a penny, and 1s. 6d. on new proofs; May 15, or any subsequent Tuesday, at Mr. Fraser's, Manchester—J. and J. Burt, Manchester, and W. T. Watson, Leeds, commission agents, second div. of 5s., and 9s. 6d. on new proofs, on the separate estate of W. T. Watson; May 15, or any subsequent Tuesday, at Mr. Fraser's, Manchester—J. Esdaile, Manchester, hatter, final div. of 1¼d., and 2s. 9d. on new proofs; May 15, or any subsequent Tuesday, at Mr. Fraser's, Manchester—J. Ellis, Preston, cotton spinner, first div. of 5½d.; May 15, or any subsequent Tuesday, at Mr. Pott's, Manchester—S. Rigg, Manchester and Salford, cotton spinner, first div. of 8d. 9-32ds of a penny; May 15, or any subsequent Tuesday, at Mr. Pott's, Manchester.

Tuesday, May 8.

BANKRUPTCY ANNULLED.

Wesson, John, Nottingham, lace manufacturer, May 5.

BANKRUPTS.

Bell, John, and Bell, James, jun., Richmond, Yorkshire drapers, May 24, June 14: solicitors, Messrs. Tilson and Co. Coleman-street; and Messrs. Robinson, Richmond, and Courtenay, Leeds.

Bush, William, Great Green-street, Kentish-town, builder, May 17, June 19: solicitor, Mr. Ivimey, Chancery-lane.

Capstick, Edward, Greenwich, Kent, upholsterer, May 29, June 19: solicitors, Messrs. Mardon and Pritchard, Christchurch-chambers, Newgate-street.

Davies, James, Bromley, Middlesex, builder, May 16, June 21: solicitors, Messrs. Linklater, Charlotte-row, Mansion-house.

Dearie, Richard, Charles-street, Soho-square, licensed victualler, May 19, June 9: solicitor, Mr. Innes, Billiter-street.

East, Alfred Baldwin, Birmingham, scrivener, May 23, June 20: solicitors, Messrs. Spencer and Rollings, Birmingham.

Gough, Charles, Altrincham, Cheshire, ironmonger, May 24, June 14: solicitors, Mr. Raw, Furnival's-inn; and Mr. Cunnah, Chester.

Hymers, James, Gateshead, Durham, newspaper proprietor and banker, May 22, June 14: solicitors, Messrs. Chater, Newcastle-upon-Tyne.

Killick, James, Dorking, Surrey, carpenter, May 14, June 25: solicitors, Messrs. Smallpiece, New-square, Lincoln's-inn-fields.

Maddocks, Thomas, jun., Westbury-upon-Severn, Gloucestershire, cattle and sheep salesman, May 2, June 19: solicitor, Mr. Wilkes, Gloucester.

Phillips, William, Brynmawr, Breconshire, draper, May 24, June 21: solicitors, Messrs. Holmes and Co., New-inn, London; and Messrs. Prideaux and Son, Bristol.

Tindle, Thomas, South Shields, Durham, bankers and ship owner, May 21, June 19: solicitors, Messrs. Lawrence and Co. Old Fish-street, Doctors'-commons, London; and Messrs. Griffith and Crighton, Newcastle-upon-Tyne.

Yates, Edward, Leeds, Yorkshire, veterinary surgeon and blacksmith, May 21 June 12: solicitors, Messrs. Sudlow and Co., Bedford-row; and Mr. Middleton, Leeds.

DIVIDENDS.

William Cameron, Newcastle-upon-Tyne, confectioner; 2nd and final div. of 2d. (in addition to 2s 9d. previously declared); May 12, and any subsequent Saturday, at Baker's Newcastle-upon-Tyne—Edmund Jennings, Horsforth, Yorkshire, corn-miller, first and final div. of 9d.; May 8 and any subsequent Tuesday, at Hope's, Leeds—Robert Kinder Mann, Kingston-upon-Hull, wine merchant, first div. of 6s. 8d., and final div. of 1s. 4d.; May 8, and any subsequent Tuesday, at Hope's, Leeds.

MARKETS.

MARK LANE, Monday, May 7.

We had only a moderate show of Wheat samples this morning from Essex and Kent, but the arrivals from abroad, both of Wheat and Oats, have increased considerably since Monday last. Fine English Wheat, particularly white, was taken off pretty readily by the millers, at fully last week's prices, but middling or inferior sorts, and Foreign Wheat were 1s. to 2s. cheaper, though we had more buyers of the latter. Flour was slow sale and 1s. per sack and barrel cheaper. Barley was in more request, but without any advance in price. In Malt little doing. Good English and fine Foreign Beans and grey Peas sold 1s to 2s. dearer, but white Peas held much the same. Fine foreign Rye is inquired after. Owing to the large supply of Foreign Oats, the buyers held off, but good qualities could not be got under last week's prices. Tares only saleable on low terms for feeding. Linseed Cakes sold more freely. The current prices as under.

Weekly average for April 28.			Aggregate average of the six weeks.		
Wheat	46s.	0d.	Wheat	44s.	8d.
Barley	28	10	Barley	28	9
Oats	17	2	Oats	16	10
Rye	27	6	Rye	25	0
Beans	29	3	Beans	28	3
Peas	29	9	Peas	30	5

DUTIES.

Wheat, Rye, Barley, Peas, Beans, Oats, and Maize, 1s. per qr.
Flour, 4½d. per cwt. Cloverseed, 5s. per cwt.

BRITISH.

	s.	s.
Wheat—		
Essex, Suffolk, and Kent, Red	38 to	45
Ditto White	40 ..	50
Linc., Norfolk, and Yorksn. Red	37 ..	44
Northumber and Scotch, White	37 ..	41
Ditto Red	35 ..	42
Devon, and Somerset., Red	— ..	—
Ditto White	— ..	—
Rye	22 ..	24
Barley	25 ..	33
Scotch	24 ..	28
Angus	— ..	—
Malt, Ordinary	— ..	—
Pale	52 ..	56
Peas, Grey, New	27 ..	30
Maple	28 ..	30
White	24 ..	26
Boilers (new)	28 ..	30
Beans, Large (new)	23 ..	25
Ticks	24 ..	26
Harrow	25 ..	29
Pigeon	28 ..	32
Oats—		
Linc & York. feed	16 ..	19
Do. Poland & Pot.	18 ..	22
Berwick & Scotch.	18 ..	23
Scotch feed	17 ..	21
Irish feed and black	15 ..	19
Ditto Potato	18 ..	23
Linseed, sowing	50 ..	52
Rapeseed, Essex, new	£26 to £28 per last	
Carraway Seed, Essex, new	25s. to 29s. per cwt.	
Rape Cake, £4 to £4 10s. per ton		
Linseed, £9 10s. to £10 10s.	1,000	
Flour, per sk. of 280 lbs.		
Ship	31 ..	32
Town	40 ..	43

FOREIGN.

	s.	s.
Wheat—		
Dantzig	48 to	56
Anhalt and Marks.	40 ..	45
Ditto White	44 ..	49
Pomeranian red	40 ..	46
Rostock	42 ..	48
Danish, Holstein, and Friesland	36 ..	42
Peterburgh, Archangel and Riga	38 ..	42
Polish Odessa	36 ..	41
Marianopoli & Berdianski	35 ..	38
Taganrog	34 ..	38
Brabant and French	38 ..	42
Ditto White	40 ..	44
Salonica	33 ..	36
Egyptian	24 ..	26
Rye	21 ..	24
Barley—		
Wismar & Rostock.	18 ..	22
Danish	20 ..	23
Saal	22 ..	27
East Friesland	17 ..	19
Egyptian	16 ..	17
Danube	16 ..	17
Peas, White	23 ..	26
New Boilers	26 ..	28
Beans, Horse	22 ..	25
Pigeon	26 ..	30
Egyptian	21 ..	23
Oats—		
Groningen, Danish, Bremen, & Friesland, feed and blk.	14 ..	17
Do. thick and brew	17 ..	20
Riga, Petersburg, Archangel, and Swedish	15 ..	17
Flour—		
U. S., per 196 lbs.	22 ..	24
Hamburg	21 ..	22
Dantzig and Stettin	21 ..	23
French, per 280 lbs.	32 ..	34

BUTCHER'S MEAT, SMITHFIELD, Monday, May 7.

With foreign stock our market to-day was very moderately supplied as to number; but there was a decided improvement in its quality. All breeds moved off slowly, and the quotations had an upward tendency. Comparatively speaking, the arrivals of home-fed stock fresh up to this morning's market were very moderate; yet the supply was seasonably extensive, and of excellent quality. The weather having become colder, and the attendance of both town and country buyers being on the increase, the Beef trade was steady, at an advance in the quotations of Monday last of quite 2d. per 8 lbs. The primest Scots sold readily at from 3s. 4d. to 3s. 6d. per 8 lbs., and at which a good clearance was effected. The numbers of Sheep were considerably less than those exhibited on Monday last, hence the Mutton trade was steadier than for some weeks past; and prices advanced from 2d. to (in some instances) 4d. per 8lbs. There were very few Sheep in the wool, and it must be observed that our quotations refer solely to those shorn. The top price for the best old Downs was 3s. 8d. per 8lbs. With Lambs we were tolerably well, but not to say heavily supplied. Most breeds moved off steadily, at full prices; viz., from 4s. 8d. to 6s. per 8 lbs. From the Isle of Wight 290 head came to hand. A full average amount of business was transacted in Calves, the prices of which improved 2d. per 8 lbs. There was more inquiry for Pigs, at a trifling advance in the quotations.

HEAD OF CATTLE AT SMITHFIELD.

	Beasts.	Sheep.	Calves.	Pigs
Friday	904	5,200	210	308
Monday	3,279	20,380	137	220

Price per stone of 8lbs. (sinking the offal).

Beef	2s. 4d. to 3s. 6d.	Veal	3s. 4d. to 4s.	2d.
Mutton	2 10 .. 3 8	Pork	3 2 .. 4	2
	Lamb 4s. 8d. to 6s. 0d.			

PROVISIONS, LONDON, Monday.

During last week nothing of importance was done in Irish Butter; prices nominal. Foreign a slow sale, at a decline of 10s. per cwt. on best quality. For Irish singed Bacon the demand was nearly equal to the supply, and prices 1s. to 2s. higher; for American extensive, at an advance of from 1s. to 3s. per cwt., according to size and quality. Middles respectably dealt in, at no advance. Hams and Lard steady in price and demand.

ENGLISH BUTTER MARKET, May 7.—Since our last report, we have experienced a very dull trade, and prices gave way 6s. to 8s. per cwt., and we look for a still further reduction. Our present quotations are as under, but it must be added that all are nominal, except for first-rate quality. Dorset, fine weekly, 86s. to 88s. per cwt.; ditto, middling, 60s. to 80s.; Fresh Buckinghamshire, 9s. to 12s. per dozen; ditto, West Country, 8s. to 10s.

BREAD.—The prices of wheaten bread in the metropolis are from 7d. to 7½d.; of household ditto, 5½d. to 6½d. per 4lbs. loaf.

COVENT GARDEN MARKET, Saturday, May 5.—The weather having taken a favourable change, the supply of Vegetables has been well kept up, and most kinds are sufficient for the demand. Fruit has altered little since our last account. Pine-apples fetch from 6s. to 10s. per lb. Hot-house Grapes are very good, and more plentiful. Nuts in general are sufficient for the demand. Oranges and Lemons are plentiful. Amongst Vegetables, young Turnips may be obtained at from 2s to 3s. a bunch, and Carrots at from 9d. to 2s. Cauliflowers and Broccoli are sufficient for the demand. Asparagus, French Beans, Rhubarb, and Seakale, are dearer. Potatoes were also dearer. New Potatoes fetch from 6d. to 2s. per lb. Lettuces and other salading are sufficient for the demand. Mushrooms are plentiful. Cut Flowers consist of Heaths, Pelargoniums, Camellias, Gardenias, Tulips, Hyacinths, Cinerarias, Tropæolums, Fuchsias, and Roses.

HOPS, BOROUGH, Monday, May 7.—Our market differs in no respect from our last report, prices remaining firm at the rates then quoted.

POTATOES, SOUTHWARK WATERSIDE, May 7.—The continental arrivals the last week have been very extensive, which have met a dull sale at a considerable reduction from our former quotations. The warm weather has checked the consumption so much that there is a depreciation in the value of every description of potato. The following are this day's quotations:—Yorkshire Regents, 160s. to 200s; Scotch ditto, 130s. to 140s.; Ditto Whites, 90s. to 100s.; French Whites, 100s. to 110s.; Belgian, 90s. to 100s.; Dutch, 90s. to 100s.

WOOL, CITY, Monday, May 7.—The public sales of Wool commence on Thursday next, and already about 20,000 bales are advertised. The imports into London are considerable from the Australian colonies, and include 2,193 bales from South Australia, 1,209 from Port Phillip, 2,241 from the Cape, and 2,167 from Sydney, since this day week.

LIVERPOOL COTTON MARKET—SATURDAY.

	Bales.
Taken on speculation this year	175,960
" " 1847	15,700
Stock in Liverpool the 31st December, 1848	393,340
" " 1847	363,530
Forwarded unsold this year	13,260
Ditto, last year	5,590
Increase of import this year as compared with last	249,987
Increase in stock, as compared with last year	252,300
Quantity taken for consumption this year	528,900
" " 1847, same period	429,000
Increase of quantity taken for consumption	99,000

SATURDAY.—There has been a good demand for Cotton again to-day, and the sales amount to fully 7,000 bales. Speculators have purchased 500, and exporters 1,000 bales. Prices continue firm.

TALLOW, LONDON, Monday, May 7.—Our market has continued in a very depressed state since Monday last, and prices have declined quite 3d. per cwt. To-day, P.Y.C. on the spot is quoted at 38s. 6d. per cwt. For forward delivery the quotations are nominal. Town Tallow, 37s. 9d. to 38s. per cwt., net cash. Rough fat has fallen to 2s. 1d. per 8lbs. Advices from St. Petersburg represent the trade heavy.

PARTICULARS OF TALLOW.

	1845.	1846.	1847.	1848.	1849.
	Casks.	Casks.	Casks.	Casks.	Casks.
Stock this day	19,388	11,217	9,238	7,792	24,818
Price of Y. C.	38s. 6d. to 39s. 0d.	42s. 6d. to 0s. 0d.	47s. 6d. to 0s. 0d.	48s. 0d. to 0s. 0d.	38s. 6d. to 0s. 0d.
Delivery last week	1,555	842	401	1,051	1,258
Do. from 1st June	82,833	84,846	78,627	94,865	93,007
Arrived last week	660	337	662	553	939
Do. from 1st June	83,230	80,259	75,240	94,496	110,292
Price of Town	41s. 9d.	44s. 0d.	49s. 6d.	50s. 6d.	39s 6d.

SEEDS, LONDON, Monday.—Canaryseed was again held at a considerable advance. In other sorts of seeds scarcely anything was done.

BRITISH SEEDS.

Cloverseed, red 35s. to 40s.; fine, 45s. to 63s.; white, 34s to 48s
Cow Grass [nominal] —s. to —s.
Linseed (per qr.) sowing 56s. to 60s.; crushing 42s. to 48s.
Linseed Cakes (per 1,000 of 3lbs. each) £8 10s. to £10 0s
Trefoil (per cwt.) 14s. to 21s.
Rapeseed, new (per last) £27 to £31
Ditto Cake (per ton) £4 15s. to £5
Mustard (per bushel) white 8s. to 10s.; brown nominal.
Coriander (per cwt.) 18s. to 25s.
Canary (per quarter) 110s. to 115s.; fine 135s. to 150s.
Turnip, white (per bush.) —s. to —s.; do. Swedish, —s. to —s.
Tares, Winter, per bush 0s. 0d. to 0s. 0d.
Carraway (per cwt.) 28s. to 29s.; new, 30s. to 31s.
Rye Grass (per qr.) 17s. to 46s.

FOREIGN SEEDS, &c.

Clover, red (duty 5s. per cwt.) per cwt 30s. to 40s.
Ditto, white (duty 5s. per cwt.) per cwt 24s. to 42s.
Linseed (per qr.) Baltic 36s. to 46s.; Odessa, 40s. to 46s.
Linseed Cake (per ton) £6 to £8 0s.

HIDES, LEADENHALL.—Market hides, 56lb. to 64lb., 1¼d. to 1¼d. per lb.; ditto, 64lb. to 72lb., 1¼d. to 1⅜d.; ditto, 72lb. to 80lb., 1⅜d. to 2d; ditto, 80lb. to 88lb., 2¼d. to 2⅜d.; ditto, 88lb. to 96lb., 2⅜d. to 3d.; ditto, 96lb. to 104lb., 3d. to 3¼d.; ditto, 104lb. to 112lb., 3¼d. to 4d.; Calf-skins, each, 5s. 0d. to 5s. 6d.; Horse hides, 7s. 6d.; Polled Sheep. 5s. 6d. to 6s. 8d.; Kents and Half-breds, 5s. 0d. to 5s. 8d.; Downs, 4s. 0d. to 5s. 4d.

OILS.—Linseed, per cwt., 26s. 3d.; Rapeseed, English refined, 38s.; brown, 37s.; Gallipoli, per tun, £43; Spanish, £42; Sperm, £76 to £78, bagged £81; South Sea, £30 to £32; Seal, pale, £30 0s.; do. coloured, £23 10s.; Cod, £26; Cocoa nut, per tun, £38 to £42; Palm, £28 to £32. Whale Fins: South Sea, £160 per ton; North West, £160.

HAY, SMITHFIELD, May 7.—At per load of 36 trusses.

Meadow 50s. to 75s. | Clover 60s. to 95s.
Straw 26s. .. 30s.

COAL MARKET, Monday, May 7.

We quote the following from the monthly return of the Coal Meter's Office:—

Total of coals, coke, and culm, delivered by official meters	151,874
Total delivered by private meters	43,987
Gross total	195,861

It will be seen by this return that a check has been given to the system of private weighers which is so calculated to be prejudicial to the interest of the trade, and country dealers in particular.

The return shows that the delivery of Coals this month is short the corresponding month, 1848, 61,984 tons; short the gross delivery ending April 1848, 205,828; and short the average of five years, 111,161 tons.

(Prices of Coals per ton at the close of the market.)

Chester Main, 13s. 6d.; East Adairs Main, 12s. 6d.; Hastings Hartley, 13s. 6d.; Holywell Main, 13s. 6d.; New Tanfield, 12s. 6d.; Ord's Redheugh, 12s. 6d; Ravensworth West Hartley, 13s.; Tanfield Moor, 13s. 6d. Wall's-end:—Acorn Close, 14s. 6d.; Bewicke and Co., 14s. 6d.; Brown's Gas, 12s. 6d.; Elm Park, 14s. 3d.; Gibson, 13s. 9d.; Killingworth, 14s.; Percy Benuham, 13s. 6d.; Ramsay, 12s. 6d.; South Killingworth, 12s.; Eden Main, 15s.; Braddyll's Hetton, 16s. 6d.; Bell, 15s; Hetton, 17s.; Haswell, 17s. 6d.; Lambton, 16s. 6d.; Russell's Hetton, 16s. 6d.; Whitwell, 14s. to 14s. 6d.; Benson, 14; Caradoc, 15s. 3d.; Hartlepool, 17s.; Hudson's Hartlepool, 14s. 3d.; Kelloe, 15s. 6d.; South Hartlepool, 14s. 9d.; Thornley, 15s.; Whitworth, 12s. 9d.; Adelaide Tees, 16s.; Bishop's Tees, 15s.; Tees, 16s. 9d.; West Hetton, 14s. 6d.; Cowpen Hartley, 13s. 6d; Hartley, 12s. 6d.; Sidney's Hartley, 13s. 6d.; Hilda, 13s. 9d.

Ships at market, 347.

COLONIAL MARKETS, TUESDAY EVENING, MAY 8.

The SUGAR market opened to-day with great spirit; a large amount of business has been done, at a general advance of 6d. to 1s., the brown strong refining qualities commanding the highest advance, and also the grocery descriptions of Barbadoes; 1,500 hhds. of West India sold, two-thirds of which were by private contract; 5,000 bags Mauritius were offered in public sale, and all found ready buyers at the advance quoted; also 2,000 bags Bengal. The refined market has been steady, 6d. higher than Friday's close; grocery lumps, fair to fine, 51s. 6d., 54s.

COFFEE.—There has been a good demand for native Ceylon, partly on speculation; about 1,000 bags good ordinary sold in public sale 31s., 31s. 6d., a pile superior 32s. 6d., 33s., which were a shade higher prices; but plantation kind was neglected by the trade, and prices were with difficulty supported.

RICE went off steadily.

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ISLINGTON AND SHOREDITCH.

BONNETS.—E. W. FREESTONE respectfully calls the attention of the Nobility, Gentry, and Public generally, to the extensive alterations and improvements he has recently effected in his Establishments, by the erection of additional Show-rooms, &c., which will enable him to afford increased facilities for the inspection of his varied and extensive Stock of LADIES' BONNETS of every description, confessedly the largest and most unique in the Metropolis, and comprising the *élite* of the newest Parisian Fashions, full 20 per cent. cheaper than any other house. Manufacturing his own goods, and possessing the advantages of Cash Purchases in the provincial markets, combined with many years' experience in every branch of the trade, both wholesale and retail, he confidently hopes his system of business will be found fully commensurate with the times, each article being sold at the lowest remunerating profit. The Show-rooms are replete with every novelty, the newest Continental and English styles being continually added. The especial consideration of Committees and Secretaries of Clothing Societies, Public Institutions, and Charities of every description, is requested to the unparalleled bargains they can ensure in their purchases, realizing a saving of cent. per cent.

E. W. F. would also direct attention to the Patent Bleach adopted by him, ensuring a purity and delicacy of colour without the use of deleterious acids, so detrimental to fine fabrics: likewise to the superiority of his Blocking process, attained by hydraulic pressure. Every description of Milinery, Morning, Leghorn, Chip, Tuscan, Rice, and other Bonnets, with Rustigating, Fishing, Gardening, and other Hats, and Ornamental Plaits of all kinds. Shippers, Milliners, Drapers, and Country dealers, supplied at Dunstable prices. Straw Bonnets cleaned at 6d. each, or 5s. per dozen. Orders per post, with a remittance, promptly executed.

Observe! THE ROYAL BLUE HOUSES, 11, High-street, Islington, and 152, High-street, Shoreditch. E. W. FREESTONE, Proprietor.

CAUTION.—No connexion with any other House bearing a similar designation.

GUTTA PERCHA COMPANY,

PATENTEES, WHARF-ROAD, CITY-ROAD, LONDON.

IT cannot now be doubted, even by the most sceptical, but that Gutta Percha must henceforward be regarded as one of the blessings of a gracious Providence, inasmuch as it affords a sure and certain protection from cold and damp feet, and thus tends to protect the body from disease and premature death. Gutta Percha soles keep the feet WARM in COLD, and DRY in WET WEATHER. They are much more durable than leather, and also cheaper. These soles may be steeped for months together in cold water, and, when taken out, will be found as firm and dry as when first put in. No one whose occupation exposes him to wet and rain should be without Gutta Percha. Those who are troubled in winter with cold feet will be glad to read the following letter from the celebrated Dr. Cumming, of London:—

"Lowndes-street, November 12th.

"I have for some time worn the Gutta Percha soles, and am very happy to bear testimony to the admirable qualities of this substance, for the purpose of shoe-making, for it is not only very durable, but perfectly impervious to wet. The Gutta Percha, I find, possesses properties which render it invaluable for winter shoes. It is, compared with leather, a slow conductor of heat; the effect of this is, that the warmth of the feet is retained, however cold the surface may be on which the person stands, and that clammy dampness, so objectionable in the wear of India-rubber shoes, is entirely prevented. JAMES C. CUMMING, M.D."

GUTTA PERCHA TUBING

being so extraordinary a conductor of sound, is now being extensively used as speaking tubes in mines, manufactories, hotels, warehouses, &c. A conversation may be distinctly carried on by means of a small Gutta Percha tube between two parties at the distance of a quarter or even half a mile from each other. This tubing may also be applied in churches and chapels for the purpose of enabling deaf persons to listen to the sermon, &c. For conveying messages from one room or building to another, or from the mast-head to the deck of a vessel, it is invaluable.

MILL BANDS.

The increasing demand for the Gutta Percha strapping for driving-bands, lathe straps, &c., fully justifies the strong recommendations they have everywhere received.

Their durability and strength—permanent contractility and uniformity of substance—their non-susceptibility of injury from contact with oils, grease, acids, alkalie, or water—and the facility with which the only joint required can be made in bands of from 200 to 300 feet long—render them superior for almost all working purposes, and decidedly economical.

PUMP BUCKETS, CLACKS, &c.

Few applications of Gutta Percha appear likely to be of such extensive use to manufacturers, engineers, &c., as the substitution of it for leather in pump-bucket valves, &c. These buckets can be had of any size or thickness without seam or joint, and as cold water will never soften them, they seldom need any repair. Many of these buckets have now been in use for several months in various manufactories, and the owners state, that nothing can exceed the satisfaction they have given.

PICTURE FRAMES.

The Gutta Percha Company having supplied HER MAJESTY the QUEEN with several elaborate Gutta Percha picture frames for Buckingham-palace (which have been highly approved by the Royal Family), fully anticipate a great demand for frames from the nobility throughout the country. In order that the picture-frame makers may not be thus injured, the Company will supply the trade with the mouldings, corner and centre pieces, &c., and allow them to make up the frames. In making this concession, the Company desire to evince the feeling they have always indulged, of being anxious, as far as possible, to aid, rather than to injure the various trades that are more or less affected by the application of Gutta Percha.

Gutta Percha soles, solution, inkstands, card trays, medallions, picture frames, brackets, mouldings, window-blind cornices, vases, fire buckets, bowls, pen trays, bougies, catheters, stethoscopes, thin lining, thread, flower-pots, ear trumpets, &c. &c., may be had at the Company's Works, Wharf-road, City-road, London, or of any of their wholesale dealers in town or country.

THE NICOLL.

REGENT-STREET and CORNHILL.

BESIDES the above Patented Article, there is another Novelty introduced for this Season, which is, however, Registered, and consists in a BODY GARMENT, somewhat in the form of a Dress Coat, that is to say, a Gentleman can wear it in the evening without distinctly infringing the laws of costume recognised in society; but as it is more especially intended for morning wear when riding or walking, it necessarily avoids the stiff formality to be observed in the cut and form of the Dress Coat. The price is TWO GUINEAS, the same as charged at Nos. 114, 116, and 120, REGENT-STREET, and 22, CORNHILL, for

THE REGISTERED PALETOT,

WHICH is likewise now ready for the Spring months, with all the new and patented improvements included in the above moderate price; thus it deservedly bears the name of being not only the most fashionable, but also the cheapest and most durable garment ever offered to the Public, the intrinsic value of the material known as NICOLLIAN or LLAMA CLOTH, being within the last few months much enhanced, the same durability being retained with an increased fineness and beauty in appearance. It can be seen ready for immediate wear, in every size, at 114, 116, and 120, Regent-street, and 22, Cornhill, but

IT is impossible to detail in an ordinary advertisement the many advantages appertaining to the above garments. In the first place, Messrs. NICOLL purchase the Wool direct from the foreign grower, and it does not leave their possession until it is produced in a complete form and ready for the inspection of their patrons. Messrs. NICOLL are honoured with the patronage of their Royal Highnesses Prince Albert, Prince George of Cambridge, Prince Edward of Saxe Weimar, His Grace the Duke of Wellington, and all others distinguished in Rank and Fashion, the Court, the Pulpit and the Bar.

At 114, 116, and 120, Regent-street, and 22, Cornhill, there is to be seen—

THE NICOLL,

A PATENTED GARMENT, and possessing this peculiarity, that, whilst it can, by simply detaching an inner lining, be converted from a warm to a light Over coat, or *vice versa*, at the pleasure of the wearer. This same inner lining, when detached, of itself forms a most comfortable reading or dressing jacket. There are many other advantages contained in THE NICOLL, rendering it as a garment a most valuable adjunct in a variable climate, also for travelling, &c., but it should be seen and worn to be fairly appreciated; but it can be had in London only at 114, 116, 120, Regent-street, and 22, Cornhill, and

IT is, perhaps, unnecessary here to state that Messrs. NICOLL will endeavour to deserve and retain the eminent position they have attained through the employment and liberal payment of the best skill and talent that can be met with in order to introduce articles of gentlemanly costume in the most perfect taste. Messrs. N. are well aware that their great popularity induced by the high character exhibited in every point of the Registered Paletôt, &c., has caused many to assume a somewhat similar title for their goods, but the copy has consisted only in a close resemblance of the name but not of the article; a careful observance of the annexed address is therefore respectfully solicited, where the above garments can only be obtained in London.

H. J. and D. NICOLL, 114, 116, 120, Regent-street, and 22, Cornhill.

UNDER THE SHADOW OF THE GRASS-HOPPER (22, Cornhill, opposite the Royal Exchange), may be seen the City Depôt for the NICOLL, the REGISTERED PALETOT, NICOLL'S MORNING COATS, and other Garments, with some portion of each of the beautiful fabrics daily exhibited in the spacious Warerooms, 114. 116, and 120, Regent-street, as not only these last named premises, but also those in Cornhill, are the property of one and the same firm.

The following agents have also a large variety of goods for inspection; viz—Messrs. Wareing and Son, New-street, Birmingham; Messrs. Dawbarn and Son, Bold-street, Liverpool; Messrs. Macdowna, Moleworth-street, Dublin; Messrs. Christie and Son, George-street, Edinburgh; Messrs. Wilson and Co., Calcutta; Messrs. Rutherford, Hong Kong; Messrs. Roth, Philadelphia; Messrs. Bruce, Cape Town.

Il y a des Agents pour la vente de ces articles brevetes dans toutes les principales villes de l'Angleterre et des Colonies, qui ont des assortiments prets a etre examines.

A WEEK'S WASH IN 1½ HOUR, AND NO LABOUR,

BY USING

HARPER TWELVETREES' GENUINE CONCENTRATED WASHING PREPARATION.

No rubbing is required, and the Linen is rendered of virgin whiteness, whilst not the slightest injury is sustained. Sold in Bottles, at 6d., 1s., and 1s, 6d.—The 1s. 6d. Bottles contain sufficient for forty-eight gallons of water, which will boil three lots of clothes, being equal to 144 gallons.

All the leading Journals in the Kingdom have spoken favourably of this invaluable process, now adopted in most of the Infirmaries, Asylums, Public Institutions, and Families, throughout the Kingdom.

Manufactured only by Twelvetrees, Brothers, Ink and Blacking Manufacturers, Millman-street, Bedford-row, London; and sold Wholesale by Barclay and Sons, Sutton, Roberts, Hodgkinson, &c. &c. &c.

CAUTION.—No CHEMICAL or POTASH Preparations are introduced, which are so notoriously injurious to Linen.

PATENT GUTTA PERCHA HARNESS

WAREHOUSE, 546, Oxford-street. Manufactory, 2, Regent-street, City-road, London.

H. HARRISON, late W. E. WASHBOURNE, begs to call attention to the GUTTA PERCHA HARNESS, manufactured by himself under License from the Gutta Percha Company's Patent, which possesses many and great advantages hitherto unattainable. It has those of Cheapness of first Cost, Durability, Lightness, and saving of the expense and trouble of Oiling; and if by any accident it should be cut or broken, is easily repaired, and without expense. H. Harrison also keeps on sale a large assortment of all articles now made of Gutta Percha. Every kind of Riding and Driving Whips; Plaited and Solid Mill-bands and Tubing; Inkstands, Picture-frames, Dessert and Card Plates; Ornaments and Devices in great variety, Fire-buckets, Bowls, and every new article, as soon as they are invented and manufactured.

List of Prices sent free on application by post.

GUTTA PERCHA DUBBING, made by WASHBOURNE; only, is an article which none exposed to the weather, or liable to take cold, should be without; it renders Boots and Shoes, &c., waterproof, soft, and durable, and is invaluable at this changeable season of the year. Sold in pots at 3d., 6d., and 1s., by most Bootmakers and Saddlers.

H. HARRISON'S, late W. E. WASHBOURNE'S Manufactory and Warehouse, 546, Oxford-street, London.

Printed by CHARLES SEPTIMUS MIALL, and SAMUEL COCKSHAW, at No. 4, Horse-shoe-court, in the Parish of St. Martin Ludgate, in the City of London, and published, for the Proprietor, by CHARLES SEPTIMUS MIALL, at the Office No. 4, Horse-shoe-court, Ludgate-hill, — WEDNESDAY, May 9, 1849.